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The Religious Possibilities of the World's Fair.

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[The coming World's Fair is already a subject of world-wide interest and discussion. The project of holding Religious Congresses will engage the attention of Christian people everywhere. Missionaries in all lands will turn their thought, and it may be their prayers, toward the great gathering in Chicago. Not all are favorable to this movement; not all are well informed concerning it. We therefore place before our readers the following clear account of its character and scope, by the Chairman of the General Committee having the matter in charge, from an address before the late International Convention of the Young People's Society of Christian Endeavor held in Madison Square Garden, New York.—Ed.]

I DEEM it a great privilege to have any part in this magnificent convention, met in this imperial city, and to address the Christian youth of many lands on the majestic theme assigned me. The Columbian Exposition and the series of more than a hundred World-Congresses which are to accompany it, will have a large influence over the social and Christian developments of the twentieth century. It is more than a local, it is more than a national, event. While the patriotic pride and wisdom of America, of New York and New England, as well as of the mighty West and South, are enlisted and pledged to make it the grandest and best of all Expositions, while it is computed that the Government, the Directory, the States and individual exhibitors, will expend more than thirty millions of dollars upon the preparation and conduct of this gigantic undertaking, nearly fifty nations, besides our own, are profoundly concerned in the coming Jubilee of Civilization. Its speedy approach causes a stir in the studios of Paris and Munich and on the pasture-grounds of far-off Australia, among the Esquimaux of the icy North and the skilled artisans of Delhi and Damascus. The workshops of Sheffield, Geneva and Moscow, and the marble quarries of Italy, the ostrich-farms of Cape Colony and the mines of Brazil, know of its coming.

The ivory hunters in the forests of Africa and the ivory cutters in the thronged cities of Japan and China, the silk weavers of Lyons and the shawl makers of Cashmere, the designers of Kensington, the lace weavers of Brussels and the Indian tribes of South America, the cannon founders of Germany, the silver miners of Mexico, the ship makers of the Clyde and the canoe builders of the Mackenzie River, toil with the eyes of their minds daily turned towards the Columbian Exposition. Over the ample site on the shore of Lake Michigan, which has been transformed into a scene of more than Venetian loveliness, fall the shadows from the Alps and the Pyrenees, from the white crags of the Himalayas and the snowy cone of the sacred mount of Japan. The buildings, planned by the leading American architects, which are to shelter not only the riches of the soil, the sea and the mine, but also the industries and machineries and inventions of the world, which are to be crowded with the jewelled and silken marvels of Europe and Asia and the floral wonders of the Amazon, which are to be made still more beautiful by the pomp of the decorator's art and by the triumphs of the sculptor's genius, are more imposing and magnificent than any which adorned the great and brilliant Expositions of London, Paris, Philadelphia and Vienna. . . .

The Exposition will not only furnish an unparalleled spectacle to the eye, it will also provide for the mind an unequalled feast. It is well known that a series of World-Conventions, representing the chief departments of human knowledge and effort, will be contemporaneous with the continuance of the Exposition. And the chief of all these, in the importance of the themes to be treated and of the interests involved, and in the period of time allotted them, will be the Congresses of Religion, extending from the closing days of August through the entire month of September. Halls and churches that will accommodate thirty thousand people will be found ready for this series of Conventions. It is expected by many of us that Sunday will be made, in certain higher respects, the chief day of the Fair from the very beginning. An Association has been formed to provide for great meetings on every Lord's day, to be addressed by some of the leaders of mankind. Noble Christian music will add its attractions and its inspirations to that day which Emerson has called the "core of our civilization." The American Churches and Sunday-schools, whose work constitutes the nobler part of our history, will be on exhibition before the thousands who will flock to us from every peopled shore. The Gospel will be preached by returned missionaries and others in Turkish, Armenian, Arabic, Spanish, Greek, Italian, Chinese and in many other of the chief languages of the world. Not only on the Lord's day but through

the week there will be tent preaching and open-air preaching near the gates of the Exposition. I have no doubt that the eminently worthy enterprise, the "Hotel Endeavor," with its great Convention Hall and daily meetings, that the Sunday-school Head-quarters and Women's Temperance Unions, and the rooms of the Young Men's and Women's Christian Associations, and the Tract and Bible Societies, will be the centres and agencies of daily Christian activity, by means of which the Gospel of our Lord will be proclaimed to the representatives of every nation. There will also be, for the first time in any World's Fair, a material exhibit, in the splendid Liberal Arts Building, of the work of religion, as shown by models, maps, pictures, statistics and selected publications of the Bible, Missionary, Tract, Denominational and Inter-denominational Societies, for which exhibit an area of twenty thousand square feet has been reserved. President Clark, as he carries the Gospel of Christian Endeavor around the world, will make known the fact that the World's Fair is not to be a mere glorification of material achievements.

More than a year ago a committee, representing fifteen denominations, was appointed under the direction of the Exposition authorities, to arrange and provide plans for a proper exhibition, by means of Congresses of the religious forces now shaping human history. . . . But the General Committee have provided also for the most unique, interesting and important feature of the Columbian Exposition, in a ten-days' Parliament of Religions, at which, for the first time in history, the representatives of the leading historic faiths will meet in fraternal conference over the great things of human life and destiny. This Parliament will be held because the Committee perceived that the time was ripe for it and the opportunity golden, and because such a host of God's noblest men and women have cordially approved it. There is a general consensus of applause to the proposition that Religion shall, in some conspicuous way, in this age of materialistic pride, assert its kingship over human life. Since religion has been one of the chief forces of progress, since faith in a Divine Power to whom men believe that they owe service and worship, has been, like the sun, a life-giving and fructifying potency in man's intellectual and moral development, since Religion lies back of Greek and Hindu literature, European art and American liberty, and since it is as clear as the light that the religion of Christ has led to the chief and noblest developments of modern civilization, why should religion, any more than education, charities, art or electricity, be omitted from a World's Exposition? The reply which comes to many minds is this, that religion is an element of perpetual discord, and should not be thrust in amid the magnificent

harmonies of this fraternal assembly of the nations. And, doubtless, the animosities of the religious world have embittered much of man's past history. The event which the Columbian anniversary celebrates carries us back to an era of persecutions and of abysmal separations between Christian and non-Christian peoples. But of late years there has been a happy drawing toward each other of the Christian Churches, as this Society so grandly illustrates, and the disciples of Jesus have been able to study the non-Christian faiths, with a desire to do full justice to all the good that is in them.

I cannot give you any adequate review of the inspiring words that have come to us from such men as Gladstone, the poets Whittier and Tennyson, from Bishops Huntington, Brooks, Whipple and others of the Protestant Episcopal Church, from Bishops Vincent, Andrews, Foss and others of the Methodist Episcopal Church and from the Presidents of our leading colleges and universities, the editors of our leading Christian journals, great preachers like Dr. Boardman, Dr. R. S. Storrs, Dr. Burrell, Dr. Behrends, the Secretaries of our missionary societies and the eminent professors in our seminaries. In Great Britain we have the coöperation of men like the Rev. Hugh Price-Hughes of London, Wm. T. Stead of the "Review of Reviews," Professor Bruce of Glasgow, Professor Drummond of world-wide fame, Professor James Bryce, Principal Fairbairn and many others. On the Continent we are aided by men like Dr. McAll of Paris, Dr. Godet of Switzerland, Dr. Prochet of Rome, the Court Preacher, Dr. Frommel and Dr. Stuckenberg of Berlin and Dr. Washburn of Constantinople. In Canada we have the assistance of such men as Dr. Withrow of Toronto, Principal Grant of Kingston, Bishop Sullivan, Dr. Macrae of New Brunswick and others. In Syria, India and China and the Pacific Islands, we have the hearty good will of many leading missionaries, and in the sunrise empire, Japan, the list of those who are favorably interested has become too long to be repeated.

The Parliament of Religions is not to be a mass meeting, but rather an orderly school of Comparative Theology, where those who worthily represent the great Historic Faiths will be invited to report what they believe and why they believe it. The programme will be determined and carefully arranged by the General Committee, most of whom are evangelical Christians, assisted by an able committee of women, and by the wisdom of the Advisory Council, numbering already more than two hundred of the leaders of religious thought.

The greatest and wisest of the Mogul emperors, Akbar, who built the Taj Mahal, loveliest of all buildings, is said to have planned such a Parliament in the sixteenth century. He was himself

willing to learn from Christian missionaries and Moslem teachers, from Hindu scholars and Parsee Scriptures. But the religion which he personally adopted had no dynamic force within it, and the Parliament of which he dreamed was never assembled. I received the other day from the land which Akbar once ruled, and from, perhaps, the leading native Christian of India, now a British Commissioner and magistrate, a cordial letter, expressing his hope of seeing our "great country and people on this special opportunity which Providence seems to have offered." He writes of his faith that this Parliament, the fulfillment of Akbar's dream, will do incalculable good, and he says, "O how grand it will be when men from East and West, North and South, meet together admitting the universal truth of the Fatherhood of God! And let us hope," he says, "that many will be led to the higher and most blessed truth as it is in Jesus." And after speaking of the failure of all other forces, he adds: "One thing is as certain as that the hot sun is shining over us this warm day, and that is, if there is any remedy to raise fallen man it is in the love of Jesus. The very best of education and civilization lies in this grand secret, love, and 'God is love.'" The chief Hindu paper of Southern India says that the "Parliament will certainly mark an epoch in the history of the human race," and a prominent Moslem scholar of Calcutta is bold enough to pronounce it the "greatest achievement of the century;" while leading Japanese Christians are enthusiastic in their praise of this opportunity of bringing the various faiths of the world into friendly comparison with the Christian Gospel.

I have no doubt that this phenomenal meeting will make apparent the fact that there is a certain unity in religion; that is, that men not only have common desires and needs, but also have perceived, more or less clearly, certain common truths. And as the Apostle Paul, with his unfailing tact and courtesy, was careful to find common ground for himself and his Greek auditors in Athens, before he preached to them Jesus and the resurrection, so the wise Christian missionary is discovering that he must not ignore any fragment of truth which the heathen mind cherishes, for, thus ignoring it, he makes an impassable barrier against conviction in the non-Christian mind. I believe that the Parliament will do much to promote the spirit of human brotherhood among those of diverse faiths, by diminishing ill-will, by softening rancor, and giving men the privilege of getting their impressions of others at first hand. We believe that Christianity is to supplant all other religions, because it contains all the truth there is in them and much beside, revealing a redeeming God. The object of the Parliament, it scarcely needs to be said, is not to foster any temper either of bigotry or of

indifferentism. Each man is required to speak out with frankness his own convictions, and, without compromising individual faiths, all are to meet under a flag emblazoned with the words, "Truth, Love, Fellowship," rejoicing in a fraternity that involves no surrender of personal opinions, and no abatement of faith on the part of those who recognize how widely Christianity is differentiated from other systems. As any wise missionary in Bombay or Madras would be glad to gather beneath the shelter of his roof the scholarly and sincere representatives of the Hindu religions, so Christian America invites to the shelter of her hospitable roof, at her grand Festival of Peace, the spiritual leaders of mankind, for friendly conference over the deepest problems of human existence. Though light has no fellowship with darkness, light does have fellowship with twilight. God has not left himself without witness, and those who have the full light of the Cross should bear brotherly hearts toward all who grope in a dimmer illumination. While the Apostle Paul denounced an idol worship, which was devil worship, he fully recognized that all heathen religion was not that of malign quality. He instructed the Athenians that he and they adored the same God, of whom all were the offspring, they in ignorance of God's full nature, and he in the blessed knowledge which Christ had given him. Rev. Thomas L. Gulick of the Sandwich Islands expresses his faith that St. Paul, who quotes heathen writers in confirmation of his own theology, would not refuse to confer with those whom he approvingly quotes.

And I believe that there will be furnished a grand field for Christian Apologetics, a matchless opportunity of setting forth the distinctive truths of the Christian Gospel. A Parliament of Christendom is to be interwoven with the Parliament of Religions, and able Christian scholars will treat of such themes as the Incarnation, the Divine Person, the Atonement, and the Resurrection of Christ, and the relations of Christians to one another. Thomas Arnold has said, "Other religions show us man seeking God. Christianity shows us God seeking man." It is on this account that Christianity claims to be the true religion, fitted to all and demanding the submission of all. Christianity alone shows us a Mediator. The Church of Christ has a unique message, which she will proclaim to all the world, giving the reasons why her faith should supplant all others, showing, among other truths, that transmigration is not regeneration, that ethical knowledge is not redemption from sin, and that Nirvana is not heaven.

I believe that the Parliament of Religions will be valuable to scholars and to young missionaries and to Christian people everywhere, by exciting a deeper interest in the non-Christian world and

a deeper respect for it. Dr. Clark, of the American Board, has well said "that a sense of superiority or indifference to men as heathen, will close the way to their hearts." I know that the worst things in pagan lands excite our horror and pity, but pagandom should not be judged solely by its worst. The more Christian a man is, as Professor Legge of Oxford has said, "the more anxious he will be to do justice to every system of religion." We have pitied the poor heathen so much that most Christians despise him and do little or nothing for his enlightenment. When the doors of China were thrown open to the missionary and also to the worst elements of European and American life, some people imagined that China, with her ancient and marvelous institutions, would succumb at once to our Christian civilization. But she did not, and, as Professor Fisher of Yale said to me the other day, "I think all the more of her for not surrendering immediately." There is tenacious and splendid material there for the future Christian Church. And, on the other hand, while it would be better for Christendom to know the full truth about pagan lands, it would be vastly better for pagan lands to know the full truth about Christendom, and that cannot be gained by reading only the "Cry of Outcast London," Zola's fictions, the descriptions of American society in English magazines, the records of our crimes and divorces, the statistics of the liquor traffic, some of the newspaper pictures of Chicago and Dr. Parkhurst's brave sermons on municipal corruption in New York. At the Parliament of Religions, the nobler and grander facts of our Christian civilization will be presented to the candid judgment of the world. And yet, in the light of the discussions which may be evoked, so-called Christian nations may, in some things, stand rebuked before the non-Christian. And I, for one, should not be sorry. The time has come when Christendom should repent in dust and ashes. Missionary progress is frightfully checked by the sins of Christian people. I need not characterize the barbarous Chinese exclusion bill; I need not speak of the rum traffic on the west coast of Africa, the whiskey and gunpowder of Christian commerce, or the forcing of the opium trade into China, or the miserable examples of greed, pride and cruelty which have disfigured the name of Christian in India and Cathay. With Christian life as portrayed in Rudyard Kipling's pictures of British character in India before him, we do not wonder that the student of the Vedas is not altogether fascinated with Christian civilization. May it not be under the blessing of God a means of pricking Christendom to the heart, to see itself rebuked in "The Parliament of man, the Federation of the world"?

But the most cheering and valuable endorsements of our plans have come to us from missionaries in the thick of the fight, and while

the Parliament will do something to promote Christian unity and bridge the chasms of separation between the disciples of Christ, it will do much, I hope, to bring the non-Christian world before the minds and hearts of a selfish and indifferent Christendom. Speaking as a pastor, living in the capital of Western materialism, with all the world knocking at our doors and thronging our streets, let me here record the conviction that the divine way of building up the Kingdom of Christ in America is to engage with fresh ardor in efforts to Christianize India and Africa, Turkey and China. The heart that is aglow with a wise Christian patriotism must plead earnestly for foreign missions. If this Christian Endeavor movement shall become alive with foreign missionary enthusiasm, if it nourishes the self-sacrificing and obedient spirit which heeds our Lord's command to "go into all the world," then we shall not appeal in vain for Christian work in our imperiled cities and on the vast and needy frontier. One chief hindrance to missionary progress is the misty unreality of the great heathen world. We scarcely think of them as our brethren. Many people's interest in them, judged by their gifts, is hardly noticeable. I believe they will soon be brought nearer to our thoughts; I believe that the coming event is to stir a mighty and wide-reaching interest in the study of comparative religions, thereby strengthening the faith of disciples and quickening their benevolent impulses. Biblical Christianity, exhibited by the side of the systems of Buddha, Mohammed and Confucius, seems more divine than ever. Those who appreciate most fully the truths of natural religion, are increasing their unselfish efforts to give to all the world the supreme and priceless blessings of the Christian Gospel. Professor Sampey, of the Southern Baptist Theological Seminary, Louisville, writes me: "Let an honest effort be made to get at the facts of religious experience, and the truth of God will take care of itself." Let no one fear that the solar orb of Christianity is to be eclipsed by the lanterns and rush-lights of other faiths!

I believe that the Columbian Exposition in the general sweep of its plans, is fitted to fill our hearts with new Christian hopefulness, to astir in our souls a new sense of responsibility, and to quicken our minds with new perceptions "of the universal action and guidance and love of God." It will contribute to the great end which Prince Albert pointed out at the first World's Fair forty-one years ago, "the realization of the unity of mankind." As I was looking the other day at the immense building for the Mines and Mining exhibits in Jackson Park, I was glad to see in the ornamentation of the grand southern portico, the words that are stamped on our national coins,—"In God we trust." And to the reverent mind, to him who sees God and the instrumentalities for the enlargement of His Kingdom, in the forces of material civilization,

even these displays of human progress and achievements in subduing and transforming nature will suggest inspiring and hopeful thoughts. It would be easy for the Biblical student to find appropriate Scriptural words to write on every structure in the World's Fair. Below the gilded dome of the Administration Building, the master-work of one of the architects of this city, I would inscribe the words of Isaiah: "The government shall be upon His shoulders;" over the Machinery Hall I would write: "Every house is builded by some man, but he that built all things is God;" over the Transportation Building I would write: "Make straight a highway of our God;" over the Palace of Fine Arts: "The gate of the temple which is called beautiful;" over the Agricultural Hall: "Behold, a sower went forth to sow;" over the Electrical Palace: "His lightnings enlighten the world;" over the Woman's Pavilion: "She stretcheth out her hand to the needy;" over the Horticultural Building: "I am the Rose of Sharon and the Lily of the valleys;" . . . and over every closed gate, on Sunday morning, I would inscribe, in letters of gold, for all eyes to see, the immortal statute wherein is rapt up the Christian future of America and of the world: "Remember the Sabbath day to keep it holy." . . . General William Booth sends word from London: "You have an opportunity of influencing the whole world with the spirit of our common Christianity without parallel in ancient or modern times." "The Materials," says the English *Independent*, "have been made ready for a New World Pentecost." A few years ago President Warren, of Boston, preached a sermon, wherein he imagined the assembling of a great convention in Tokio, a conference of the religious leaders of the Eastern world, the Buddhist, Brahman, Parsee, Mohammedan, Taoist, Shintoist and Confucian, met together to discuss the great problems of Faith, and to discover, if possible, the Perfect Religion. As the discussion proceeded they reached the conclusion that there could be only one perfect religion, that the perfect religion must reveal a perfect God, that it must assure man the greatest possible ultimate good, that it must bring God into the most loving and lovable relations with humanity, and that this could be achieved only by His taking upon Himself a human form and suffering for men. And it would have seemed that the Convention was talking something ideal, something which had never been actualized, had not the last speaker, the Buddhist leader of Japan, related the story of his own long mental unrest, and how, on the day before, he had learned, through the teaching of a brother who had seen many lands, that God had really come to earth, had revealed Himself through His Son, had furnished all the credentials needed by the eager intellect and the yearning heart, had centered

and glorified in Himself all the truths which Gautama had discovered beneath the Indian fig tree, and through the Cross, reared on an Asian hill-top, or Confucius in his long-wandering quest, had offered deliverance from the guilt and love of sin, and had irradiated the sorrows and incompletenesses of earth with sure and golden promises of celestial peace and unwasting joy. The reverent dream of the Christian scholar will soon be an august reality.

It will be a great moment in human history, as many have felt, when, for the first time, the representatives of the world religions stand side by side. May the Holy Ghost be the divine Apostle preaching Jesus to an assembled world! And that the fire from God may descend on these phenomenal conventions of His children, illuminating all minds and brightening all faces with gleams of that glory which shall cover the earth, should henceforth be our earnest and hopeful prayer.

"Before Jehovah's awful throne,
Ye nations! bow with sacred joy:
Know that the Lord is God alone:
He can create and He destroy.

Wide as the world is Thy command,
Vast as Eternity Thy love;
Firm as a rock Thy truth shall stand,
When rolling years shall cease to move."

Objects, Methods and Results of Higher Education in Our Mission Schools.

BY REV. J. JACKSON, METHODIST EPISCOPAL MISSION.

IT is refreshing to see that higher education in connection with mission work in China is coming to be more and more recognised as an enterprise which ought to be undertaken by missionary societies, and that it is capable of becoming a powerful factor, not only in the general enlightenment of the people but in direct evangelistic work and in building up a strong and intelligent Church. We are still far behind our brethren in India and Japan in our appreciation of the importance of this subject; and that there are prejudices against it existing in the minds of a considerable number of missionaries, is not to be denied. A missionary who gives himself or is appointed by his Church exclusively to educational work, is still regarded by many as a man who has, to some extent, departed from the proper work of a preacher of the Gospel and become more or less secularised. But that, on the whole, opinion both at home and on the field, is

now more decidedly than ever in favour of pushing forward the educational enterprise, seems to be beyond question. The multiplication of schools of higher grade during the past few years, the liberal gifts for their equipment and support, the formation of the China Educational Society for the purpose of unifying the work of these schools, all show that, right or wrong, the Church has made up her mind that this is the right kind of work to be done, and that she means to do it thoroughly. I for one think that the Church has come to a wise decision and that she will not be disappointed in the result.

There can be little doubt, therefore, that educational work is destined to a much fuller development in China during the next few years; consequently it is of importance that we ask ourselves what object we have in view in prosecuting this work? what are the best methods to be adopted for the purpose of attaining the end in view? and what will be the probable outcome of the whole? Methods, of course, will be largely determined by the object in view, and we shall discuss these two points under one head.

Objects and Methods.

When we inquire what should be the object of higher education in connection with mission schools, some will reply at once: Why, how can there be any doubt about the matter? Of course the object should be to make Christians, to be sure! What other end could any man have in view who came to China as a missionary? But this, I venture to suggest, is hardly a sufficient account of the matter. That we all desire to make Christians of those with whom we have to do, whether they be young or old, rich or poor, in the school or out of it, goes without saying. But that this should be the Alpha and Omega of school work, its sole "raison de être," is more than I should feel at liberty to affirm; that this will be an object never lost sight of by the missionary in charge of a school, that it will be a subject of constant anxiety, of earnest longing and zealous endeavour, I fully believe; but that it ought to be the sole end of a mission school, I do not believe.

First, then, I would say that the object of a mission school should be to give a good education, and that independently of the desire to see the students become Christians. This is but to fulfill an implicit engagement with those who enter our schools for the purpose of learning what we have to teach them. I do not think it is at all excusable to practise any pious fraud on this subject. We build and equip our schools and announce them to the public as institutions where Western learning can be acquired, and we should be careful to carry out our engagements in such a way as to leave no

suspicion of *malâ fide* on the minds of the Chinese. I have sometimes heard it complained that our mission schools are too secular, that too much time is taken up in teaching Western sciences. It is thought by some that as we have these youths under our immediate care, here is a splendid opportunity for making them Christians, and that the smallest possible amount of secular should go along with the greatest amount of religious instruction. In other words, religion is the pill which the students are to be prevailed upon to swallow, and secular instruction the sugar-coating to make it go down the more easily! It is certainly very easy to fall into this error. Our anxiety for the conversion of all who come under our influence will tend to cause us perhaps to consider all time as lost which is given to any other work than that which is generally regarded as strictly religious, and we may come to look upon so-called secular instruction as a necessary evil, and to content ourselves with doing as little of this as possible, and that little as only a means by which we can get a chance to make proselytes. Now, it seems to me that the secular education given in a mission school should be as thorough as possible; that just as when the sick are taken into a mission hospital the first business of the physician in charge should be the cure of the man's disease, inasmuch as the hospital is opened and the sick man taken in for this avowed object, and men come with the understanding that the best possible shall be done for the relief of their physical ailments,—even so when we take students into our mission schools it should be our endeavour to give them the best that can be given in the way of secular instruction, and to make this an *end in itself*. We cannot afford to have our schools open to the charge of giving a mere smattering of education for the purpose of getting an opportunity to proselytize.

Our methods of education should be such as to avoid unduly foreignising our students. Here is a real danger, and far from which I am afraid we have not altogether escaped. We are very liable to underrate all that is Chinese and to look upon everything foreign as so much superior to anything we find in China that we imagine the more the Chinese become like foreigners, the more they adopt of foreign manners and customs, the better it will be for them. Hence we sometimes see boys and girls in mission schools aping the foreigner, dressed in foreign hats, shoes and stockings, with very striking coloured foreign spectacles, walking the streets, the observed of all observers and the butt for the ridicule of their fellow-countrymen who find one explanation of the whole business, that this is *wei-kwoh-kwei-kü*, foreign custom. I am sure that we shall never commend either our schools or our religion to thoughtful and intelligent Chinese by any such methods. We may bring ourselves

and our religion into contempt, but I opine this is hardly what we contemplate. Far better to close our schools than send out of them a lot of conceited popinjays dressed in fine feathers and presenting a very absurd and ridiculous appearance before their fellow countrymen.

It should also be our endeavour to develop the spirit of patriotism in the minds of our students. In order to do this it is not necessary to cover over the faults and weaknesses of the present *régime*, but it is necessary while exposing these weaknesses to point out the good already existing. And surely all unprejudiced men will be able to find many things to admire, and to stir up in the minds of the rising generation a sincere desire to conserve the good and reform the evil. The crying need of China to-day is for reformers, reformers of the genuine type; not charlatans or revolutionists, but men imbued with the spirit of order and good government, possessed with a hatred of corruption and oppression, whether religious or civil. It is, to my mind, of the utmost importance that young men should leave our schools possessed with such a love of their country that they will be willing to work and suffer for its benefit and uplifting. Patriotism is not a very prevalent virtue in China, and *enlightened* patriotism hardly exists. The national selfishness has eaten away the very heart of this virtue, and the rule is, "every man for himself." It should be our endeavour to correct this in the minds of the youth who come under our influence, by pointing out the great possibilities of an empire like this, the nobility of all self-sacrifice which has in view the welfare of our country, by holding up to their admiration and urging their imitation of the examples of such true patriots as Moses and Paul, who were willing utterly to efface themselves and to become anathema if they could only accomplish the salvation of their country. We often remark that if China is to be Christianised it must be by the instrumentality of the Chinese themselves; and it is none the less true that if China is to be regenerated politically, if she is to enter upon a new development of intellectual and moral progress, the yeast must begin to work in the hearts and minds of the young educated men of China. And who can tell whether, if we are faithful in the discharge of our duty to the young in our schools and Churches, the little leaven which we put into this great mass of ignorance, superstition and corruption, shall not leaven the whole lump.

In order to the effective cultivation of this virtue of patriotism, it seems to me that education should be imparted through the medium of the Chinese language. One of the first evidences of the love of country is love of the mother tongue. How inseparable with

us is the love of country from the love of our native language! How passionately and tenaciously have races struggling for national existence or independence clung to their native tongue, and how instinctively have they felt that the loss of this was the death-blow to their national hopes! Witness the struggle of the Celtic race in modern times, of the Hungarians and of the early English with the Normans. The decay of the national language has always been a symptom of the decay of the national spirit of independence. If we wish therefore to foster love of country in the minds of our students, we can best do it by educating through the medium of their own language, and by teaching them the capabilities of their mother tongue. I know that I am here upon debateable ground and have no wish to dogmatise. But so far as I myself am concerned I have little doubt upon the subject. I speak from both experience and observation when I affirm that we can teach all that we are prepared to teach, Western science, history and theology, as effectively in Chinese as in English, and, if we undertake to do so, we shall be rendering a great service to the Chinese nation as a whole by helping them to develop the resources of their native tongue, and we shall escape the danger of so foreignising our students as to cause them to lose all sympathy with their history, traditions and national aspirations which they are likely to do (not necessarily, I grant) when they receive most of their training through the medium of a foreign language. It may possibly be easier for the missionary to teach his pupils English, than for *him* to acquire such a knowledge of Chinese as to be able readily to impart instruction to his pupils in all branches in their own language. But we shall all agree that we are not concerned with what is easiest and most pleasant to the missionary, but with what is best to secure the welfare of the people whose enlightenment we seek.

Another object to be constantly kept in view in the education given in our mission schools should be the development and training of conscience. Anyone who has had much experience in schools will bear me out when I affirm that there is a deplorable moral obliquity in many of the students when they first come under our care. That there is in China some kind of a national conscience we readily grant; but that it is an enlightened one, quick to distinguish between right and wrong, recognising the true grounds of moral obligation, few, I believe, will contend. So far as my observation and experience extend, I conclude that the Chinese decide moral questions chiefly on the ground of expediency rather than on the ground of right; and expediency means what is the most immediately advantageous from a purely selfish point of view. Chinese philosophy, when reduced to practice, is strictly utilitarian. I have

heard a definition of the three religions of China, which, though an exaggerated view, yet comes within sight of the truth. "The three religions of China are a bowl of rice and two chop-sticks." Neither do I think that we ought to be too severe in our condemnation of the Chinese for this aspect of their character. When we consider the conditions under which they live, the struggle they have to maintain to secure the common necessities of life, we ought not to be surprised, however we may deplore the fact, that moral questions are determined chiefly on utilitarian considerations, and that the conscience is governed very largely by the requirements of the stomach. The words of Coheleth are specially true in this country, "All the labour of a man is for his mouth."

The state of the case being thus, the development of an enlightened conscience, the quickening of the moral faculties, is certainly not one of the least of the objects to be ever kept in view by the Christian educationalist in this country. The task will prove to be sufficiently arduous, and when the utmost has been done, we shall have but too frequent cause for discouragement. But the greater the need, the greater should be our efforts to supply that need, though the difficulties are so great and the prospect of success not altogether hopeful. Very much may be accomplished by beginning early to train the minds of our students to feel the force of moral obligation. All departures from truthfulness, all attempts to deceive must be firmly, and sometimes severely, dealt with. Resort sometimes will have to be had to corporal punishment in order to impress upon them the sharp distinction between right and wrong. Some will perhaps demur, and say that we ought to bring about the end desired by love and moral suasion. Dr. Arnold somewhere says that boys in a school cannot be governed by love. If they were saints or angels they might, but being *boys* other methods will sometimes have to be resorted to. I have found the rod to be a very efficient agent in helping to develop the moral sense. The *argumentum ad judicium* is often applied with much greater effect after the use of the *argumentum ad baculum*. In plain English, the monitor within the breast is found to speak much more authoritatively after a judicious application of bamboo.

The study of Christian ethics is a splendid discipline for developing the moral sense. Moral philosophy as a branch of study should have prominence in all our higher schools. It is of immense advantage to a class of young men to go through a book like Alexander's Moral Science with the comments that a teacher will know how to make, and the discussions on moral questions which will be thereby evoked. It will be interesting to the teacher to see the gradual awakening of conscience and to observe how new

views of duty dawn upon the mind, and clearer perceptions of the obligations of the moral law are obtained. The teaching in this department should be made as practical as possible, and the abstract principles of ethics should always be set forth in their relation to every day life. Under such instruction, though the difficulties are great and the discouragements many, real progress will be apparent, which will amply repay all the efforts put forth.

We would draw attention in the next place to the importance of the Sabbath services as an educational agency in our schools. Attendance on these services will, as a rule, be compulsory, and every effort should be made to make them as attractive and impressive as possible. Special attention should be paid to the singing. It is often supposed that the Chinese have almost a total incapacity for Western music, and that it is a hopeless task to teach them to sing our Western hymn tunes well. This is a great mistake. They learn readily in our schools, where they have daily practice. In our institution at Kiukiang we have excellent singing, and the students show their appreciation and enjoyment of a good tune by the heartiness with which they sing at public worship. Good tunes should be chosen, and the singing should not be confined to little ditties, such as are found in Sankey's and other similar song-books. A higher class of tunes is greatly to be desired; are learnt as easily and sung with accuracy and effect. We have now in our mission a fairly good church hymnal, and the use of it constantly at morning and evening prayers as well as at the Sabbath services, will prove very beneficial to the students. The preacher may often impress the subject of his sermon on the minds of his audience by carefully selecting suitable hymns bearing upon his theme.

But the subject of chief importance in this connection is that of the Sabbath preaching. The college chapel pulpit, if rightly used, will impress and train the minds of the students in a way that is difficult to overestimate. There should always be a good effective preacher in connection with our higher schools, a preacher well versed in the language, so that he can use it as a ready instrument for imparting divine truth, gifted with the power of adapting himself to the special needs of young people; a preacher who will throw his whole heart and soul into his sermons, who will not think that because they are only Chinese who listen to him, that therefore it is not necessary to be very particular about making careful preparation. The young people of our schools know and appreciate a good sermon when they hear one, and they are quick to perceive whether what is being given them has been well prepared or no, and the criticisms they make upon us sometimes would rather astonish than flatter us! The Chinese, as a rule, are good and attentive listeners, and, in our

schools especially the earnest and faithful preacher will never need to complain of listlessness or want of attention.

It is difficult to exaggerate the importance of the subject we are now dwelling upon. What a mighty influence the pulpit has exercised as an educational force from the very beginning of the Christian era down to the present! How many of us can trace our first moral and intellectual, as well as our religious, awakening to the sermons we listened to in our early days! How we can trace the successive steps of our development to one and another of the devoted men of God, faithful pastors and teachers, under whose ministry it was our privilege to sit! And what the pulpit has been and is in Christian lands, what it has been to you and me, it may become to the young men and women who gather every Sabbath in our college chapels, and who look to us for mental and spiritual food. It is a great privilege, as well as a great responsibility, to be allowed the opportunity of training those who are to be the future standard-bearers of the Gospel and of Western civilization in this great empire, and it behoves us to make the most of our opportunities.

The pulpit can be made to enforce all the lessons of the classroom, and the preacher can bring all the studies of the week into a focus and make all secular knowledge burn and glow by turning upon it the light and heat of inspired truth. There will be no danger of our schools becoming too secular if we only know how to make use of the pulpit. Let us do all we can, both by precept and example, to create in our students the sentiments which existed in the mind of the inspired psalmist when he said: "Lord, I have loved the habitation of Thy house and the place where Thine honour dwelleth. How amiable are thy tabernacles, O Lord of Hosts."

Then it should be remembered, too, that we have many in our congregations whose hearts are turning towards the work of the ministry. They listen eagerly to the Sabbath sermon, and having comparatively few other helps they take the preacher as their model, treasure up his sermons, imitate his style and sometimes even his manner. All these considerations should stimulate the preacher in our college chapels to do the very best he can and make the most of the unique opportunities which God and the Church have given him.

[To be concluded next month.]

Collectanea.

JAPANESE INTELLECT AND PHYSICAL CONDITION.—In intellectual powers the Japanese will compare favorably with the citizens of any country. In general mental make-up they are not unlike the French people, though differing from them in some points. But the standings taken by Japanese students in the colleges and universities of Europe and America, as well as in their own land, show that there is in these Japanese youth good timber to work upon. The *physical* condition of the Japanese is not what one might wish, and is said to be retrograding. The average male Japanese is about five feet two inches in height and weighs about one hundred and twenty pounds, and has not a strong constitution. Between the Japanese male and female is about the same difference as between the American male and female. But the Japanese does not know how to care for his body. The missionary in Japan, whatever his special work may be, has a great duty to perform in teaching the Japanese around him how to take care of what strength they have and save further retrograding.—*Rev. D. S. Spencer, in Gospel in All Lands.*

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CHRIST AS AN IDEAL.—Mr. Larsen, in the *Dansk Missions-Blad* for June, gives an interesting account of the conferences held in Madras with educated young Hindus, Christian and heathen. Once the subject was "The Ideal Life." A young Christian read a paper upon it. Then a young heathen, an engaging person and fluent speaker, rose. He declared that one could not lead an ideal life without a visible ideal, and he could find no other than Jesus Christ. To the expostulations of his heathen companions, then and at the next meeting, he made no other answer than that, so he thought and so he must speak. To the question now, whether he is about to become a Christian, Mr. Larsen replies: "He may be not far distant from desiring baptism, though I do not believe so. But certain I am, he has not a glimmering idea what it is to become a Christian. The distance is heaven-wide between owning Christ as an ideal and accepting Him as a Saviour."

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A DEATH-BED.—Late in the summer of 1891, says missionary J. Flad, a heathen Chinese lay a-dying. When his friends observed that soon there would be "no more breath in his nostrils," they carried him into the court-yard, there to await death (in accordance with the universal custom). The relatives had already come in full force, and had begun to raise the sad and yet childish cry

of lamentation, when suddenly the half-dead man rose upon his couch and exclaimed, as he looked round on all present: "Devils many, even to the moment of death!" The son, terribly frightened, tried to pacify the dying man, but in vain. The father begged earnestly that they would fetch the Christian who lived next door, that he might come and pray with him and drive the devils away. And presently this man, a worthy peasant, came, and the crowd of onlookers wondered what comfort his presence and prayers would procure for the departing soul. All their life long the Chinese are in fear of spirits and devils.

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"**MERE WORDS**" ARE MONUMENTS.—It constituted one of the greatest achievements of Oriental scholarship to have proved by irrefragable evidence that the complete break between East and West did not exist from the beginning; that in prehistoric times language formed really a bond of union between the ancestors of many of the Eastern and Western nations, while more recent discoveries had proved that in historic times also language, which seemed to separate the great nations of antiquity, never separated the most important among them so completely as to make all intellectual commerce and exchange between them impossible. These two discoveries seemed to him to form the highest glory of Oriental scholarship during the present century. What people called "mere words," were in truth the monuments of the fiercest intellectual battles, triumphal arches of the grandest victories won by the intellect of man.—*Prof. Max Müller, from Address before Congress of Orientalists.*

* * *

CHINA AND INDIA.—There are two countries only which really remained absolutely isolated in the past—China and India. It is true that attempts have been made to show that the Chinese influenced the inhabitants of India in very ancient times by imparting to them their earliest astronomy. But Biot's arguments have hardly convinced anybody. And as to Chinese porcelain being found in ancient Egyptian tombs, this, too, has long been surrendered for lack of trustworthy evidence. For the present, therefore, we must continue to look upon China and India as perfectly isolated countries during the period of which we are here speaking. But though in the eyes of the historian the ancient literature of these two countries loses in consequence much of its interest, it acquires a new and peculiar interest of its own in the eyes of the philosopher. It is entirely home-grown and home-spun, and thus forms an independent parallel to all the

other literatures of the world. It has been truly said that the religion and the philosophy of India came upon us like meteors from a distant planet, perfectly independent in their origin and in their character. Hence, when they do agree with other religions and philosophers of the ancient world, they naturally inspire us with same confidence as when two mathematicians, working quite independently, arrive in the end at the same results. China, one of the isolated countries of antiquity, was soon touched by the rising stream of Buddhism, and thus brought for the first time into contact with India and the rest of the world. The first waves of Buddhism seemed to have reached the frontiers of China as early as the third century (217 B. C.), and so rapid and constant was its progress, that in 61 B. C. Buddhism was accepted by the Emperor Ming Ti as one of the three State religions of China.—*Idem.*

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THE RELIGIOUS TRACT LITERATURE OF THE CHINESE.—It is well known that the Chinese are a people who write and read books. But that they prepare religious tracts and distribute them partly *gratis*, partly below cost price, may be less known to our Western public. I use purposely the word "tracts," for the very name which the Chinese give to this branch of their extensive literature shows how closely the books, pamphlets and essays which are comprised under it are related to the productions and publications of our tract societies. They call them "R'uen-shi-wên," *i. e.*, "Literature to exhort the world."

Considering the fondness of the Chinese for scribbling, the difficulty of their examinations, the great multitude of competitors, the height and frequency of the examination fever, it is not surprising that the number of their tracts is "legion." As to their size, also, the greatest variety prevails. The whole of this literature may, however, be divided into three categories. There are, in the first instance, tracts in which moral exhortations are predominant, and religion stands in the background. Secondly, there are those in which, on the contrary, religion is the main subject. To this kind belong prayers, litanies, descriptions of the Buddhist and Taoistic hell, &c. It would seem that the first class is made up for the most part by genuinely Chinese—*i. e.*, orthodox—Confucian tracts, whereas the second comprises rather productions of Buddhistic or Taoistic origin. There is a third class of tracts, in which it is just as difficult to separate the elements of the diverse religious systems extant in China as in the hearts and lives of the Chinese themselves.

As it happens amongst us that good people, but perhaps more the writers than the readers of tracts, think those the best which

contain a great many texts from the Bible strung together, so there are among the Chinese likewise "good books," which owe their existence to reverence of the classics. One book, which belongs to this class, is called "Jewelled Mirror for Illuminating the Mind," containing proverbs and extracts from the classics. Another collection of proverbs, however, is still more popular, viz., "Words of the Wise, Augmented Edition." This insignificant little book I have met with in the most obscure market-places and villages. It is the "primer" of the poor village boys, who generally go to school only during a few months in winter and spring, and hence bear the nickname "spring-frogs." The majority of the country people in China with whom I came in contact, even such as could not read, knew it by heart. Children of citizens, however, and scholars were offended to be asked about it, because it is not classical.

Three of the most important tracts are the following:—(1) "The Book of Actions and their Retributions by the Grand Supreme" (*i.e.*, the deified founder of Taoism, Lao Tzŭ); (2) "A True Scripture to awaken the World, by the Holy Imperial Prince Kwan Foo-tzŭ" (*i.e.*, the God of War); (3) "A Treatise on the Secret Law of Retribution by the God of Literature." These treatises have for their object the elucidation of the doctrine of future retribution. The good are rewarded and the bad are punished, but the reward and punishment both take place in the sphere of time, as the natural or providential results of conduct. If the reward due for well-doing and the punishment due for ill-doing were not all received by the individuals in their lifetime, there remains a floating balance of happiness and honour, or suffering and shame, hidden away somewhere, to be paid over in providence to their descendants respectively. The various editions of these three tracts are innumerable, they having appeared from time to time in almost every conceivable size, shape and style of execution. Many commentaries have been written upon them, and they are frequently published with a collection of several hundred anecdotes of the marvellous, and pictorial representations are appended to illustrate every paragraph *seriatim*.

It is a remarkable fact that the majority of the authors of these tracts, even the Confucianists, seek to give weight and importance to their moral teaching by the authority of the gods, representing them as divine revelations and inspirations. Of some of those tracts, not only the contents, but the whole book are said to be inspired; it is pretended that cover and everything else have been received from a god or genius. This is, for instance, the case with the "Divine Panorama," and appears from one of its pictures. This shows that religion is, in China, as everywhere, the backbone of morals. Considered from a broad Christian point of view, these tracts contain

many good words, even some deep truths. But by the side of these we notice sayings and exhortations which sound to our ear most ridiculous and childish, and doctrines that are obviously false and erroneous. Frequently detailed descriptions of vices are given, which remind one of the sermons preached by the Capuchins in mediæval times, or of our modern sensational novels and newspaper accounts of criminal cases. It is questionable if men are made better by any of these.—*Abridgment of a Lecture by Prof. Eichler, in the Chronicle.*

Missionary Arithmetic.

BY REV. JOHN ROSS, MOUKDEN, MANCHURIA.

“**F**IGURES can be made to prove anything.” But not if all the figures, and all the facts bearing upon the figures, be made factors in the calculation. Standing before a restaurant in a busy city between the hours of 12 and 1, you count 200 people enter. To ascertain how many patronize that house during the day your calculation would be greatly at fault if you merely multiply by 12. Equally faulty are all calculations as to the future progress of missions based on the numbers annually joining the Christian Church throughout the world, or the proportionate percentage of baptisms into the Church and of births into the world. The Secretary of the Missionary Conference in London was, I think, the first to cry out alarm because of the apparent hopelessly large increase of heathen born into the world during the present century, compared with the number of people added from heathenism to the Christian Church. The comparison is a fallacious one, which I would not have thought it needful to question but for similar statements made in other quarters not a few.

The birth rate is a quantity known with accuracy sufficient for statistical purposes. The number of people who publicly profess Christianity is not, and in the nature of the case cannot be, a quantity on which can be based estimates with the same approximate statistical accuracy. Hence reasoning from the comparative growth of both in the past century must fall to the ground. For this reasoning you must take for granted that the Power which, like the wind, bloweth where it listeth, will work in the future as in the past, not only as to method but as to extent. As to method, we are convinced that in the future the work will go on as in the past; as to the numbers known to be influenced, we are equally convinced that it will not. Indeed, it is well-known to some of us that it is working

widely and effectually where no statistics can for the present trace it. In order that such argument be worthy of serious consideration you must infer, 1st, that the number of baptized people includes all who are saved believers, and, 2nd, that the number of baptized people in the future will bear the same proportion to hearers, enquirers or preachers, as in the past. Those who are best acquainted with the workings of God's Spirit and the illuminating power of God's truth, will be the first to deny the accuracy of both inferences.

Can anyone who knows the present condition of India, and who knew its condition twenty years ago, really believe that the number of Christians in India will increase for the next generation in just the same ratio to its population or its native Church as in the past? Does it need more than the merest superficial acquaintance with India to see that the whole country is being profoundly agitated by the fermenting leaven of Christianity? What are the attempts, ever growing more numerous, made by earnest Brahmans to modify their Brahmanism into closer conformity to Christianity but so many proofs that Brahmanism in its innermost stronghold is hearing and trembling at the undermining blows of Christian truth? It cannot now treat Christian teaching with the sneering contempt of former times. The whole mass of India, and especially of young India, is, in spite of itself, being moved slowly but surely in the direction of Christianity, which may indeed there assume an external aspect different from our Western forms; but faith in the living God through the crucified Saviour will be its living soul. What then if there be millions born in India every year while only thousands are as yet baptized? For the whole mass of Indian society is being gradually enveloped in a Christian atmosphere which is growing in strength with every year. No one looking below the surface of mission work in India and understanding the force of the great changes already introduced into the country by means of Christianity, will be surprised if within twenty years hundreds will be baptized there for the units which now enter the Church. Precisely the same language and the same reasoning apply to China, where they who understand Christianity and are secret believers greatly outnumber those who have boldly made a public profession by baptism.

Twenty-one years ago, outside the Romish Church, which does not believe in preaching to the heathen and which seems in members to be stationary, there was, as far as I am aware, no one in Manchuria who knew anything of Jesus except that he was ruling king of "Westerndom" and had serious designs against the liberty of China. Within this interval, about 3000 people have been baptized into the Presbyterian Church. But, from what I learn, thousands seem to be secret believers and hundreds of thousands

know the outlines of Christianity and are respectful learners of its doctrines. Whatever then the rate of increase of population, whether by birth or immigration, even the existing Christian agencies, with their inevitable growth, will be able within twenty years to bring the Gospel within the reach of most of the millions of Manchuria.

The manner in which this work is carried on may be illustrated by an incident related to me quite recently. A Chinaman happened to be sojourning with a family in the North, who were believers but unbaptized. The stranger was here instructed in Christian truth and he became a believer. He was baptized, went to a remote region, whence he soon wrote to the missionary who had baptized him asking him to go there to baptize thirty persons who had become believers. These have since been baptized and require only further instruction to make them all workers like the man who brought them the message of God's grace. This process is continually repeated, and every believer, baptized or unbaptized, becomes a new lump of leaven acting upon his whole neighbourhood.

It is erroneous, therefore, to assume the number of baptisms in the past as the ratio of increase in the Christian Church for the future. At a constantly increasing number of points the mass of heathenism is being quietly and surely leavened by Christian truth, and is preparing for a harvest, compared to which anything that has occurred in the history of the past century will be dwarfed into insignificance. Let therefore the heathen population of the world increase by even 10 % per annum ; the Christian Church need experience no alarm. But there is the loudest possible call to discretion as to the representatives she sends forth to do her work. The most important duty of the foreigner is then to instruct, stimulate and guide the native Church to exert itself in preaching the Gospel. Not by might nor yet by numbers is God's battle to be won. He has clearly indicated that under the guidance of the earnest, believing, wise Gideons of the West He will give the victory to the "three hundred" native converts who go in His name.

How Should we Preach to the Heathen ?

A FEW weeks ago we adverted in our editorial columns, to a deliverance on the general subject of missions to non-Christian people, which was lately made by the Archbishop of Canterbury, the leading dignitary in the Anglican Communion, and its representative man, in which he had given some grave counsels to the men who are carrying the Gospel of Christ into the midst of the nations who know it not. The sum of this archiepiscopal advice to missionaries was

that they should be very respectful to the systems of religion prevalent among the people to whom they went, and should endeavor, by a careful study of these ancient forms of faith, to discover and draw forth the essential principles of all religion contained in them, and from these to lead the minds of the devotees of these faiths to that true, higher and more perfect religion which bears the name of Christ. As we remember the words of the deliverance, it was directed for the most part to the guidance of those who were to labor in the Gospel in Mohammedan countries, and who were charged to remember that many sound principles and correct moral precepts are to be found in the Koran. The tone of the whole discourse was apologetic as far as the old religions of the unchristianized nations were concerned, and dissuasive of any bold crusade against them as systems which are false and destructive to their followers.

We refer again to these counsels of the Anglican prelate chiefly for the purpose of placing in contrast with them a late utterance of another leader of Christian thought in Great Britain. They are contained in a charge given to a young man who had just been ordained as a missionary to China. It was delivered by the Rev. Principal Rainy, of the Free Church of Scotland, who may be rightly accepted as a representative man of Scotland, and whose words indicate the prevalent opinion of religious people in Scotland in regard to the methods to be used in the preaching of Christianity to men whose present religions must be necessarily and at once antagonized. Dr. Rainy suggested no half-way measures to the young minister, as at all helpful in his encounter with the various religious systems he would meet with in China. He distinctly warned him that his appearance in that land, and his first words, as a missionary for Christ, would necessarily awaken discomfort and uneasiness, passing soon into direct antagonism.

"You go to these people," said he, "to claim them in a stranger's name. You carry a message that must unsettle and perplex. It is a message of good tidings, and it would need to be so. It will prove a serious question for these men and women, how they are to deal with life on these new terms. Your message, if it is entertained, will set them at variance with those with whom they were at peace before. Life and all it contains they are to subject to a new law and a new influence. If your message is genuinely received, they must give up all, that they may receive and own One. They are to do it at the call of a stranger from an alien land, a stranger with alien ways. In this character, and on this mission, you have to deal with the rooted strength of modes of thought and feeling, which have not only grown into each man from his birth, but which pertain to a great and complex social system, ancient, far-stretch-

ing, constituting the earth, and sky, and atmosphere in which these people dwell."

Dr. Rainy did not counsel his young brother, to whom he was speaking, to ignore the difficulties in his way, or to try the poor expedient of concealing from the men to whom he preached the greatness of the change required of them. He did not exhort him to study the works of Confucius, that he might discover how much there was in his maxims, or in his moral sentiments, which agreed with the teachings of Jesus. On the contrary, he was very clear in the avowal of his belief that the words of the missionary to the people to whom he was going would mean for them a surrender to a new Master, and the sudden entering upon a new life. They would make an imperative demand upon them for immediate subscription to a Sovereign whose law would henceforth be the rule of their conduct, and to whom all present interests and possessions were to be gladly yielded as Lord of the soul and Owner of the man. You are so to preach Christ, said Dr. Rainy, that all may feel that "nobody, not the unlikeliest, had a right to reject him. He was a man for them, for the worst of them . . . He was meek, yet he spoke as a king—the King; and when we own his power, and submit to his sceptre, there should arise for us, also, a sense of Christ's right, his immediate and unconditional right to universal, thankful, trustful submission from all kinds of men. You do not go forth merely to negotiate with men about their interests, or to debate the views that may be taken of these. You are an ambassador of Christ, and bear everywhere the message of a King."

The contrast between this method of setting forth the claims of Christ upon all men and the method which is suggested in the counsels of the Archbishop is obvious. Which of them most fully resembles the preaching of the men whom Christ instructed and sent forth, and who "went everywhere preaching the Word," we think we may safely leave the readers of the New Testament to decide.—*The Presbyterian*.

The First Chinese Christian Endeavor Society in the World.

BY REV. G. H. HUBBARD, A. B. C. F. M.

THE first of September number of *The Golden Rule*, the international representative of the Young People's Societies of Christian Endeavor, published in Boston, Mass., gives an account of the formation in July last of the first Chinese Christian Endeavor Society in San Francisco. The last two sentences are: "At this meeting a society was formed of twenty-one active members, the first Y. P. S. C. E. among the Chinese in San Francisco, and it may be in the world. The first but by no means the last."

Now it may be of interest to some of the readers of THE RECORDER to hear about C. E. work in Foochow, especially now that the Rev. Francis E. Clark, D.D., President of the United Societies, is making a tour of the world in the interest of Christian Endeavor. Leaving San Francisco the 19th of August after visiting New Zealand, Australia and Japan, he hopes to be in Shanghai the 2nd of December and in Hongkong Dec. 25.

The first Chinese Society of Christian Endeavor was formed at Foochow, March 29, 1885, after several preliminary meetings had been held to educate our Christians up to the idea. At that time our Christians, excepting those in mission pay, were doing next to nothing in a social Christian way for the advance of the kingdom, and naturally our missionaries and native helpers were very much discouraged.

Having just come from the United States I was besought to help devise something, if possible, to arouse our members to Christian work. Papers from home were reporting the good work of societies of Christian Endeavor then being rapidly formed in the States. I had helped in the formation of a society the year before, and being in possession of a copy of Father Endeavor Clark's little book, "The Children and the Church," written to explain the formation and working of societies of Christian Endeavor, I was prepared, English-wise, for the work in China, but four months in Chinese found me still a babe in speech; however, Miss Newton had the language and the power to interpret common English into forcible and convincing Chinese.

We gathered first in the apartments of the new missionary. A desire to see and hear something new brought a goodly number together for our introductory meetings, increasing with each succeeding meeting as we urged each one to bring some other person in. So that ere long the rooms were too small, and we adjourned to larger quarters in the parlors of our Girl's Boarding School teacher's residence. In the course of a year or two these, too, were

outgrown, and it was found expedient to adjourn to the church, where the meetings have since been held. The social aspect of the meetings at the church has been materially helped on by the manner of seating. The prime order of the regular service has been broken up. The leaders are brought down from behind the pulpit rail and placed on a level with the audience, whose seats are arranged in a semicircle about them. The president occupies the seat on one side of a small table and the leader is seated on the opposite side.

It would require too much space to print a copy of the constitution in English. Those who wish can get a copy for five cents by sending to the Pub. Dept. U. S. C. E., No 50 Bromfield Street, Boston, Mass., U. S. A. Twenty-five other leaflets on various subjects relating to Endeavor work, are ready and can be obtained for a slight sum (60 cents). We found it difficult to decide upon a proper name for the society in Chinese—but have done fairly well with the one used, 鼓勵. Very likely a better name can be devised. We have divided the members into three classes—Active 實之會友, Associate 學習 and Honorary 客籍. The honorary members are those who would like to take the full pledge to attend regularly, but cannot on account of age or living at a distance or other hindrance. This class of members is not provided for in the home societies so far as I know. Our officers are: a President 會長, a Vice-President 副理 and a Secretary 書記. Of committees we have but four: the Prayer-meeting Committee 祈禱之事, the Look-out Committee 鑒察之事, the Relief Committee 問安之事 and the Flower Committee 採花之事. Officers and committees are elected for six months. We have had but three persons on each committee. For a badge and reminder, a little picture frame with instructions was given to each member of the committees. The names of successive committees have been written on the back of the frame.

We have now three flourishing societies in Foochow city and suburbs, and a junior society in the Girl's Boarding School. At our out-stations so few church members live near to our chapels, the few societies started have not as yet made great advance. As the membership increases near at hand, evening meetings bring as many as ten Christians together. Christian Endeavor methods of conducting meetings are the best, to my knowledge, both for church members and enquirers. If this brief and very incomplete presentation of Christian Endeavor methods but enlist the attention of the readers of THE RECORDER so that those who have begun on similar lines may be led to give their experience for the benefit of all who are seeking for good, better and best methods in soul-saving and soul-culture, the writer's object will have been attained.

In Memoriam.

THE LATE REV. J. W. LAMBUTH, D.D.

It is a cause of devout thankfulness to God that to this his servant was granted the privilege of labouring nearly forty years in Eastern lands. He arrived in China in 1854, and, with the exception of two furloughs, toiled constantly and actively in the missionary field. His father and grandfather were both Wesleyan pioneers, the latter visiting the scattered settlements in the Mississippi valley, and the former preaching to the red men of the forest and afterwards ministering to a large Church in the city of Mobile. The subject of this sketch was born in Alabama, March 2, 1830, and graduated at the University of Mississippi in 1852. All of his professors have passed away, save the celebrated educator, the Rev. J. N. Waddel, D.D., LL.D. Teacher and pupil ever maintained the highest mutual sympathy and esteem. His father's house possessed all the comforts of a Southern home with the added attractions that wealth bestows. The forests of the tall long-leaf pine around the plantation abounded in game, and many a fine deer fell at the crack of young Lambuth's rifle. After leaving college he studied law, when suddenly there came to him a "voice from Heaven." It was an appeal of Bishop Andrews in behalf of China. He immediately offered his services and was ordained in 1853 at the Mississippi Conference and commissioned to go to Peking!!! Before embarkation he was married to Miss Mary Isabella McClellan, a relative of ex-President Cleveland, and started on a voyage of six months around the Cape. He resided 33 years in Shanghai and witnessed the rise and growth of this Eastern metropolis. In 1862 he returned to the U. S. A. on furlough and saw his beloved father once more in the flesh. He heard the bombardment of Vicksburg, and, as the successful army under General Grant was approaching, he returned to China, having lost his little daughter Nettie by scarlet fever while at home. His other furlough was in 1880-81, when from a too protracted residence in a malarial clime, he was physically so weak that he could visit few of the Churches, and therefore experienced only in a limited degree the joyful welcome tendered the returning laborer.

Few missionaries have been called upon to stand as he did, alone on a heathen shore with no help or assistance from his native land. An impoverished Church, owing to the reverses of a cruel war and a Board embarrassed by debt, left him to struggle for years with no financial aid from home. His true and faithful wife supported the family by teaching school and taking boarders, and left him free to devote himself to "prayer and the ministry of the word." These twelve or fifteen years stand prominent as an illustrious example of heroic self-sacrifice. The Methodist Church in Kiangsu was planted by those who endured hardness as good soldiers of Jesus Christ. With the toils and the trials, mercies and blessings were richly intermingled.

When the young evangelist was first starting to China, a venerable preacher said to him, "Those other strong men (of the party) will stand the climate; you are too weak." The "strong men," decades since, went back to their native land. The inquiry comes, How could one of feeble constitution carry on an active ministry in a trying climate for so long a time? The answer is, By rigidly observing the laws of health. Mrs. L. always saw that the table was provided with a great variety

of nutritious and inviting food. He never started on a trip without several changes of raiment. His foreign house-boat was comfortable in the most inclement weather, and he ate warm and pleasant food when on his journeys. In a word, his long missionary life was due to the care of his good, sensible wife, who looked well to the ways of her household, stretching out her hands to the needy, having strength and honor as her clothing, her children rising up and calling her blessed and the heart of her husband safely trusting in her.

In their house the stranger was always welcome. Our departed friend was truly "a lover of hospitality." Years ago there were no "Missionary Homes" in Shanghai, and those from other places embarking or disembarking often tarried under their roof. The beloved home received the benedictions of hundreds of faithful workers. I am sure the Northern Methodist Mission will give a hearty "Amen" to what is here said. Once, on account of the illness of Bishop Wylie, the Central M. E. Conference convened in their house. Fond memories linger in the hearts of many laborers throughout the eighteen provinces. The sick from the interior always had a welcome, and angels ministered at the *Chen-ka-moh-gyiao*. The writer speaks of that which he knows, as four of his children there first saw the light, and from the home of the Lambuths the first born was borne to the cemetery. It was here we enjoyed the fruition of the hundred-fold promise to those who go far hence to the Gentiles.

The key to the life of this pioneer Wesleyan was the conviction that Christ sent him "to preach the Gospel; not with the wisdom of words, lest the cross of Christ should be made of none effect," and that "it pleased God by the foolishness of preaching to save them that believe." He never failed to testify against the worship of "stocks and stones." He once was heard to say, "If I have only a few minutes to preach at a place I tell them not to worship idols." His earnest manner impressed the heathen, and his gentle persuasive voice touched many a heart. His preaching was essentially evangelical, dwelling upon the necessity of the new birth of Christ dwelling in the heart by faith and of growth in grace by the power of the Holy Ghost.

Bro. Lambuth's nominal residence was Shanghai, but with the boat for his home, he visited the cities and towns of this great plain; on the canal bank speaking to those who passed by, pitching his tent in an open space in the town and holding all day services, or going from house to house, distributing tracts and exhorting the people. Once near Soochow he met near 100,000 T'ai-pings on boats, each soldier with a flag—an army with banners, but they passed him without molestation. By means of the itineracy two of his most efficient preachers were brought to know Christ. While preaching once along the Grand Canal, a native who had heard street preaching on many occasions, came forward and advocated the truths of Christianity. To those in feeble health he always prescribed *itineration*.

He was instrumental in planting the Gospel in many cities and towns, in some of these after years of continued effort. In Naziang, Kading, Wongdu, Tsingpu, Sunkiang and Quensan he built chapels. After Gordon drove the rebels from Soochow, he obtained the use of a room with a clay floor, near the Ink Pagoda, and here regularly held services and administered the ordinances. Within a *li* of this spot his mission now has a church, two hospitals, a college and a girls' school, and six foreign residences.

Dr. Lambuth was an "all-round-about" missionary. He was the translator of an astronomy and a work on theology. His Christian books in Chinese number about twenty. He started in Soochow as a Boarding School what is now a flourishing college. When at home he daily held religious services in Mrs. L's girls' school, from whence so many Christian women have gone forth. His most successful work, however, was in selecting and training twelve or fifteen native preachers, one or two of whom preceded him to glory, the rest now ministering to their own people. These men look up to him as children to a father, and we have never heard more touching tributes than fell from the lips of these native brethren at a memorial service held at the recent conference.

It was a bitter trial to leave the land of his adoption and long residence, and at the steamer part from a weeping group of Chinese clergy, but at the call of the Church he cheerfully went forth to a new field. To Bishop McTyer he wrote: "We thank you for the determination to open work in Japan. We shall go, leaning on the Omnipotent arm of God and seeking the guidance of the Holy Spirit." The receptivity of the Japanese delighted him, and, though reduced to the necessity of speaking through an interpreter, he never ceased to teach and to preach. He was invited by families of wealth and rank to go to distant places, and on arrival would find a large congregation assembled like that in the house of Cornelius. He was blessed in seeing the Southern Methodist Mission established in many of the important centres along the beautiful Inland Sea.

Turning from this work to the man we can only speak of two of the leading traits of his character. One of these is meekness. He was the most distinguished exemplar of this grace that it has ever been our privilege to meet. All the lovelier traits of the Christian were manifest in his daily walk and conversation. He was "gentle, shewing all meekness unto all men." "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" were the fruits of his holy life. A Chinese minister in a public gathering mentioned two instances which happened years ago. One was when he himself had the key to the chapel in the city; he was a half hour late, and found (when he reached there) the house full of people listening to preaching, and learned from a neighbor that Mr. L. had to climb in through a window. Another time, having an appointment to meet him at nine o'clock at a village chapel, he overslept himself and found on arrival that the Presiding Elder had walked for a length of time up and down in front of the door and finally had to leave the place. In both these instances for days afterwards he expected a reproof but none came. The undershepherd, however, never failed to reprove sin. In the house of God he was a rigid disciplinarian.

Truly like Barnabas he was a good man. At his regular times for abstaining from food he came to the table and joined in cheerful talk, never appearing unto men to fast. He prayed and did not faint. He was a devout student of the word, and delighted specially in the devotional parts of the Bible. To engage in religious conversation was the *habit* of his life, and seemed as natural as sipping a cup of tea. One day two heathen were walking behind him. One said to the other, "Do you know who that is?" "No." "That is Mr. Lambuth, and whenever you meet him he talks about Jesus." The pagan took knowledge of the company he kept. As would be supposed he was ever bright and cheerful, and no clouds shut out from his soul the beams of the Sun of Righteousness.

The other characteristic we will mention was his patient continuance in well doing. He was never idle. The secret of his great success lay in

his indefatigable industry. His home was a Gospel blacksmith shop, where the stroke of the hammer never ceased to be heard. As an able-bodied young missionary in Japan said, "O! he can do the work of three men!" Our friend was no genius; simply a regular, steady, plodding missionary, always at it, hard at it, long at it. A faithful servant, faithful unto death.

He was much blessed in his family. His youngest son, Captain Wm. Lambuth, and family, reside in Atlanta, Ga. He there bought a home for his father, which the latter never occupied. His only daughter, Mrs. Park, is the wife of the "beloved physician" at Soochow. His eldest son, Rev. W. R. Lambuth, M.D., labored years in China, was the Superintendent of the Japan Mission, and now at home on account of the health of his wife, is acting as Field Secretary of Foreign Missions. A beautiful group of grandchildren played around his knee and received his loving attentions.

At a meeting of the Quarterly Conference at Kobe he was taken with a chill, and, though urged to retire, remained till its close. It was the beginning of an attack of pneumonia, which ended his life April 28, 1892. The death-bed scenes corresponded with the tenor of a consecrated life. Two days before his departure (after a trying night) he greeted a brother minister: "God has been so good to me." He soon after quoted the words, "When I am weak, then am I strong." "Strong in faith?" was asked. "No, strong in Christ," the reply. To the native Church he sent the message: "The Lord is with me all the time; be faithful unto the end." To his absent brethren he sent word, "Whether I see them or not, it makes no difference; they are all the same to me. I want them so to live that the Lord will be with them to the last day of their missionary life."

As his children in China were on an itinerant tour, the cablegram failed to reach them, and they arrived just a few hours after their father had fallen asleep. While his physical strength was rapidly failing he remarked, "This is a time when I should like to have the children with me" but the Lord caused his faith to triumph and he sent the message, "I have been waiting for you and expecting you, but if I do not see you, all is well. Whatever the Lord sees best, it is all well." To the dear partner of thirty-nine years he whispered, "I leave you with the Lord. He will take care of you. Yes, and I will be waiting and watching for you and the children."

He often exclaimed, "Jesus is here," "Jesus has come: He is right here, and I know it is Jesus." He was not led through the dark valley, but stood on Pisgah's top and caught views of the Heavenly Canaan. The last day, he said to his wife, "I have views of things that are indescribably beautiful: things that are opening up before me, coming and going, growing brighter and surer." These glimpses of the New Jerusalem did not cause him to be forgetful of the Church Missionary. For two score years the man of Macedon had stood on the Pacific shore and cried to the South-land for help. With his latest breath he calls to the people of God, "I die at my post. We have a great work to do; send more men." Let my last end be like his.

HAMPDEN C. DUBOSE,

*Southern Presbyterian Mission,
Soochow, China.*

Correspondence.

QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In a book, "The Reign of Christ on Earth," by Daniel T. Taylor, I have come across the following passage (being part of an extract of a sermon by Robert Hort, A.M.):—

"Virgil in his fourth eclogue describes the renovation both of the physical and moral world, in a manner very little different from the Sacred Writings; and the Chinese philosophers entertain the same notions concerning the corruption and the future renovation of the world."

Is such the fact?

Yours faithfully,

ENQUIRER.

FACTS AND FANCIES.

DEAR SIR: I fear that exaggeration in mission literature is a growing evil in our day. One would think that sober, matter of fact statements and descriptions of circumstances and scenes were no longer palatable to the Christian public. There must be a constant straining after effect. You must create a sensation in order to get a hearing. Your imagination must supply what the eyes do not see and the ears do not hear. Now, attractiveness in writing is as desirable and imperative as beauty in painting, but there is a wide difference between facts and fancies. A comparatively recent book by a young lady member

of the largest Society in China, is a sample of the class of literature I complain of. It breathes an exceedingly fine spirit and is written in a most exquisite style, and is therefore, a credit to the talented authoress, but it is not always true to fact. To take only one of the many examples: it mentions a number of provinces which are either in whole or in part without missionaries. The young authoress is only partially to blame for this exaggeration, because it is part of the stock and trade of the missionary society to which she belongs. I have no animus against this Society. I highly honour much of its work and respect many of its members, but I question the motive which magnifies darkness and minimises light, which draws down your neighbour's blinds and says the house is empty, or ignores your neighbour's existence because he has not got a big brass plate on his front door and a flag-staff in his back yard. It is only because the statement has been made *ad nauseam* by the above Society that I trouble myself to correct it. Now what are the facts? One of the provinces in question has 18 male European missionaries, about 30 stations and sub-stations, about 60 native agents and a Christian community of over 2000. As these statistics are within the reach of every missionary in China, ignorance of them is inexcusable. It looks like willful trading upon a credulous public.

Yours, etc.,

TRUTH.

MORE ABOUT ANNOTATED SCRIPTURES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The appeal for an Annotated New Testament, which appears in the Oct. No. of THE RECORDER, brings a matter of great importance before the missionaries of China. There can be no doubt that the earlier Shibboleth—"The Scriptures without Note or Comment"—is heard less frequently than formerly. The inductive method here, as in many other spheres of life, has compelled some of us to examine the assumptions that have been our heritage, and many have come to the conclusion that the general distribution of unexplained *Portions* is not so productive of good as we had hoped. Of course considerable good must be effected. Recently a Chinaman who has a general knowledge of Christianity, and who says that "he read books for thirteen years," came into my Sunday afternoon Bible Class. We were reading Rom. xii. in Dr. John's version. The way in which he explained his verse was very suggestive—of mistiness. More than once he missed the point and meaning in a single verse, because, though he could read well enough, he could not catch the particular meaning of the words in this place. *

Nor can the new translation which, when completed, will be the *magnum opus* of the recent Shang-

* See remarks under Editorial Comment.—ED.

hai Conference, for a moment make it less imperative that we have an Annotated Bible for our people. Indeed, it is probable that we shall need it as much as at present. If the new translation will give us an accurate rendering of the *Hebrew* and *Greek* into idiomatic Chinese, it will indeed be a noble work, and a work much needed, too. A careful study of the more difficult parts of the Old Testament—and the more difficult parts are of most value to our Churches—makes it quite clear that such a translation is needed. Take any verse at random—say the last clause of Psalm xiii. 3, יְהוָה אֱלֹהֵי יִשְׂרָאֵל {יְהוָה אֱלֹהֵי יִשְׂרָאֵל}. One version renders this beautiful clause, 免於死亡兮; another, 免我寐於死之寐兮. Is either an exact rendering of the Hebrew text? I trow not. *Hupfeld* renders it literally, "damis ich nicht schlafe den Tod," and then paraphrases it, "damis ich nicht *enschlafe* in den Tod." Cheyne's translation is, "lest I sleep unto death." But the translation, eagerly looked for, be it ever so exact and rhythmic, cannot explain difficulties, of which there are many; cannot indeed always reproduce the admirable brevity, throbbing thoughts and veiled allusions of the original. It cannot and will not take the place of an Annotated Bible. We still need this for the use of our people and for distribution among non-Christians.

Yours very truly,

C. BONE.

Canton, October 22nd.

Our Book Table.

Medical Work of the W. F. M. S. of the Methodist Episcopal Church, in Chinkiang, July 1891 to July 1892, by Miss Lucy H. Hoag, M.D., is a brief but interesting account of much good accomplished "in His name."

Calendars for the New Year, of superior design and well printed, containing a variety of reading matter, are issued by the British and Foreign Bible Society (\$5.00 and \$6.00 per 1000), the Central China Tract Society, Hankow, the Central China Methodist Episcopal Mission Press, Kiukiang (\$2.00 per 1000), and the Chinese Religious Tract Society, Shanghai (\$3.00 per 1000).

The Ministry of Christ (恒爲我僕). Translated from the English of C. H. M. Hongkong. An eloquent and tender appeal, the key-note of which is contained in these words: "In laboring for Christ, we should not stop to think how hard it is to serve men, but rather think how Christ has served us."

The Holy Church of Jesus Exhorting the Age (耶穌教聖公會勸世真言), by Rev. C. H. Judd. Jesus First (先有耶穌), by Rev. D. N. Lyon. Two sheet tracts, excellent specimens of metrical composition, issued by the Chinese Religious Tract Society, Shanghai.

Minutes of the Seventh Session of the China Mission Annual Conference of the Methodist Episcopal Church, South, held at Soochow, Oct. 5-10, 1892. Shanghai: Presbyterian Mission Press.

Statistical information embraces the following: number of churches 9, value \$22,816, parsonages 14, value \$47,760, colleges 2, teachers

13, pupils 256, day-schools 14 teachers 15, pupils 316, number of school buildings 2, value \$66,730. Of the Woman's Board, there are —girls' boarding schools 3, teachers 8, pupils 56, day-schools 33, teachers 33, pupils 671, school buildings 4, value \$19,790, contributions by foreign missionaries \$677.96, by native members \$257.54 —total \$935.50. The Secretary of the Board of Education says in his report: "The reports of progress all along the line of our school work is a cause of great gratification. We recognize this work as the right arm of the Church. We dare not say that it is first, for it is the Gospel of Christ that 'is the power of salvation.' But especially now while we are laying the foundation for future conquests, we must look to our mission schools to give us trained men to stand in the forefront."

Woman's Work in the Far East. November, 1892. Vol. XIII. No. 1. Presbyterian Mission Press, Shanghai.

A variety of topics, interesting and practical, come under review in this number. The writers, for the most part, are persons of experience, and their thoughts are presented in attractive garb. One and all may learn something of value in the discussion of Station Classes and the Best Method of Conducting Them, The Betrothal and Marriage Customs of China, Day-schools, Foot-binding, etc. The magazine is calculated to be very helpful to all lady missionaries and informing and suggestive to gentlemen who are at the pains to give it their attention. We hope to see its usefulness greatly increased, which will necessarily depend upon a material enlargement of the subscription list. Price, 50 cts. a year for the two numbers,

with 10 cts. added when mailed to England or the U. S. No better investment of the fraction of a dollar could be made than to order this publication sent to individual friends or some missionary society at home.

爲斯理傳, *Life of Wesley*. By Mrs. S. Moore Sites. M. E. M. Mission Press, Foochow, 1892.

This is a carefully prepared history, in very readable Wên-li, of the founder of Methodism. The Chapter Subjects include Wesley's ancestry, his life as a child, public school-boy, student at Oxford, preacher and reformer, together with many incidents of his remarkable career. The author has supplemented sketches of some of his more distinguished fellow-laborers: George Whitfield, Thomas Coke, Francis Asbury, Adam Clarke, John Fletcher. The work is an excellent specimen of biographical literature; and we believe that there is need of a multiplication of books of this kind, illustrating by example to the native Church much that would never be learned from any other source. The volume is printed on white paper and has a number of fine illustrations. We understand that an edition has been published in the colloquial.

Report of the Hangchow Medical Mission in connection with the Church Missionary Society, for the year ending 1890-91. Shanghai: Printed at the American Presbyterian Mission Press. 1892.

More than half the expenses of carrying on the hospital is sustained by subscriptions and donations. The department of evangelistic work receives constant and effective supervision. Notwithstanding the popular excitement caused by the dissemination of anonymous placards which characterized the year 1891, among the best friends and protectors of the medical work were mandarins and soldiers from Hunan,

and the Report says: "We are glad of the opportunity of testifying that all Hunan men are not inimical to foreigners." The physician has never found a man bold enough to defend the use of opium, although perhaps one in every six or eight employs the drug. When the duty of "loving others" is preached, the people respond, "Who sends opium into the country?" or, "Where is your benevolence when you import such a drug?" The confirmed opium-smoker possesses almost no resolution or will-power, and lives in very great fear of death. The physical effects consequent upon the habit, especially among the poor, are obvious and baneful.

Transactions of The Asiatic Society of Japan. Vol. XX. Part I. Yokohama, Shanghai, Hongkong, and Singapore: Kelly & Walsh, Limited. June, 1892. Price, \$2.00.

Previous to the recent introduction of Western literature and science, there were three periods of intellectual development of the Japanese: (1) The period of Shinto and of pure native thought; (2) The introduction and prevalence of Buddhism, together with the Chinese civilization; (3) The period of Chinese philosophy as interpreted by the scholars of the Sō (Sung) dynasty in China. The school of Chinese thought, or the "scientific philosophy," met with no mean antagonist in the person of Rikūōsan, who sought to substitute an idealistic intuitionism, insisting that his own nature and not the past should be the chief object of man's study. As Socrates was succeeded by the illustrious Plato, so this philosopher had Oyōmei for his first great follower. Born in the year 1472, A. D., Oyōmei achieved renown through his conduct of military affairs, but most of all for his fine literary style and profound philosophical speculations, closing his earthly career in 1582. He

taught the existence of "ki" and "ri," spirit and law, his conception of the former corresponding to the Stoic doctrine of "pneuma." Ki is described as the essence and inner power of all things; not exactly a spiritual force, but comparable to the air. Ri is the principle of nature, a real entity; also the "Way" or Reason. It is a little surprising that Japanese scholarship has never produced an original and valuable commentary. Devotees of the orthodox philosophy have been content to accept unquestioningly politics, ethics and metaphysics as explicated by their foreign teachers. Two supplementary volumes are made up of materials for the study of Private Law in Old Japan. Numerous variations in theory and practice, according to locality, are noted, the laws not being exactly the same in all the provinces. In Totomi *kuni*, when a man becomes bankrupt he goes into retirement and places his family in charge of his relatives. The local officials, after selling the property, distribute the proceeds among the creditors; but the homestead is left untouched, so that the family name may not be cut off. A bankrupt may live in his former home, but he goes out only by night or in disguise. His family is given in charge of his relatives; and even if a turn of good fortune comes, he is never allowed to fill any office involving authority over others. In respect of Vicinage, it is customary in towns to allow the foundation close up to the boundary, and where a window has existed since old times a neighbor cannot claim to have it closed, even though it overlooks his land; but an overlooking window cannot be newly made without paying to the adjacent owner a sum of money called "window-opening money." A tree must not overtop the roof-ridge; and if one grows higher the owner must pay "shade-money" to his neighbor.

Journal of the Peking Oriental Society.
Vol. III. Number 2. Peking: Pei-tang Press. 1892.

The first paper is by Rev. W. S. Ament, subject, "Marco Polo in Cambaluc: A Comparison of Foreign and Native Accounts." Much of interest to the student of Chinese history is here wrought out, and the editorial impulse is to quote largely; but we will be content, at least for the present, to give a single extract, as follows: "While in Peking, Polo came in contact with Nestorian Christianity which had entered China as early as 636, A.D. Jesuibas of Gadala was, at this time, their Patriarch. (Legge.) Never did Christian missionaries have more unequalled opportunities for success. The Scriptures were translated, says Dr. Legge, in the very palace of the emperor. But even after more than five centuries of glorious privilege, they were now on the decline and soon were to pass away leaving hardly a trace behind them. Polo speaks of only one Church in Peking and three in Chin-chiang Fu. Their Christianity had become paganized, and extinction was the result." Rev. H. Blodget, D.D., gives a strong paper on "Ancestral Worship in the Shu King." At the outset our attention is directed to an incident attending the accession of Shun, which, according to the common chronology, appears to indicate that Ancestral Worship was an established cult almost at the threshold of Chinese history. It should be noted, however, that there is a difference of opinion among commentators as to whom the Emperor Shun paid his act of worship. The "Accomplished Ancestor" may have been the ruler from whom Yao received his throne, or, possibly, some other personage. There is a lack of definiteness in the reference to this act of worship, although Dr. Blodget regards it distinctively in the light of paying divine honors to

a deceased human being. In the next mention of Ancestral Worship, it is said of the Emperor Shun that "When he returned to the capital he went to the temple of the Cultivated Ancestor and offered a single bullock." In reference to this, Dr. Blodget remarks: "If the question be raised why, in addition to the announcement of his departure and of his return made in the ancestral temple, must a bullock be offered in sacrifice, the answer would naturally occur to the Chinese mind, 'We wish to show the same attention to our progenitors when dead as when living. When living, we supplied them food; when dead, we show, by this offering, our willingness to do the same.'" Coming down to modern history, we are told that such of former emperors as had not incurred the reprobation of succeeding rulers, were, up to a late period, still worshipped by reigning emperors in the *Ti Wang Miao* (帝王廟). "There are in this temple, as it now stands in the western part of the city of Peking, shrines for the worship of one hundred and eighty-eight emperors

and kings, and seventy-nine renowned ministers of all past dynasties of China." The Ancestral Worship of the Shu King is mostly the worship of deceased emperors; and the worship of princes, magistrates and of the common people is hardly referred to, but it is a reasonable inference that this rite was practiced among the common people, who, to the best of their ability and as far as it was lawful, followed the example of their rulers. "The Chinese Conquest of Songaria," by Ch. Denby, Jr., concludes the volume. The events leading to the downfall of Songaria—a section of country within the bounds of Ili, bounded on the north by the Altai range of mountains and on the west by the desert—occurring in the 19th year of K'ien Lung, 1755, are treated in detail and with a good degree of skill. The narrative reminds one of the fact that wars and rebellions make up a large part of Chinese history. The repression of rebellions among their Mohammedan subjects by the emperors of China has been marked by great cruelty and utter disregard of human life.

Editorial Comment.

[Referred to from p. 580.]

THERE is and can be no difference among missionaries respecting the need of a brief and comprehensive Scripture commentary, a recognized standard work, for the use of native Christians who desire to be students of the Word. But we are convinced, after much deliberation and comparison of views, that there is room for at least a questioning attitude toward the related topic of annotated Portions for circulation among the uninstructed heathen. We are surprised at the large conclusions drawn from certain

very limited and inconclusive facts. Are there not people in the West, sitting stately under able pulpit ministrations, with the best modern "helps" in hand, who hold opinions and give interpretations of Holy Writ which partake of the nature of "mistiness"? Any amount of commentary on the sacred text, and of oral teaching, would fail to impart clear ideas on certain lines of thought to some people who nevertheless understand the essentials of saving truth. It would not be strange if phenomena of this kind were repeated among the Chinese

people. Rev. S. Chapman, the eloquent Australian preacher, in a recent discourse in Masonic Hall, Shanghai, showed in a startling manner that sometimes even cultured Christians and Christian ministers have vague and inadequate ideas of what is meant by "the Gospel." The real question before us is, not how shall we make all grades of mind understand with equal precision all manner of doctrine and belief, but (1) How can we reach the heathen with our message? and (2) How may we further instruct them? All are agreed to the importance of preaching as an evangelizing agency: we now speak of the printed page as one method of propagating the Gospel and preparing the way for the living witness. A writer in *THE CHINESE RECORDER* for the month of October (p. 481), remarks that he could give many illustrations to prove that tracts of certain authorship are more likely to do good in the hands of an uninstructed native than the "Word, pure and simple." The one example with which we are favored certainly does not amount to a demonstration. It may be that an ordinary tract can be better understood, at an off-hand reading, than the first chapter of Matthew or some other portion of the New Testament; but who can give us the assurance that the information thus acquired will invariably, or in the majority of cases, have the same desired effect as knowledge imparted directly from Scripture, even though meagre and fragmentary? We are persuaded that the Bible—an Oriental book—is far better understood by the thoughtful, inquiring Chinese mind than many of us have imagined; while the essential product of a Western brain, however learned or luminous according to our perception, too often receives a different sort of hospitality. We do not find in facts of this nature anything

to discourage the preparation of scientific and Christian literature, for the reason that while many of the natives at first will not understand a form of ideas cast into other than the conventional mould, not a few are certain to comprehend, more or less, and the conditions exist for a growth of intelligence, and there will be increasing demand for light and knowledge. At the present stage of the missionary enterprise in China, a requisition on the Bible Societies to reverse their time-honored policy would, in our judgment, be premature and wholly unwarranted by any known exigency. Annotated Scriptures for the heathen have not as yet, it is true, had the opportunity of achieving results; but that is an excellent reason why the experiment should be made with care and deliberation. By all means let the Tract Societies publish annotated Portions, such as can be prepared with the approval of a duly appointed and representative committee. Meantime, why not cordially recognize the fact that there is a sphere, and a wide one, as well for Bible circulation by present methods as for the ordinary tract work?

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An American judge recently stated that there is nothing perennially interesting but religion. The history of mankind will abundantly sustain this proposition. To the ancient Greek and Egyptian, as to the 19th century citizen of every nationality, whether critical, unbelieving or devout, there has been no topic—not even politics and still less science—on which men have expended so much of thoughtful inquiry. The modern missionary movement is the logical outcome of religious conviction, and it is but natural that some men should pass upon it their animadversion. Our critics are compelled to think, and the result of their excogitations will, on the whole, redound to the

advantage of the cause we serve. Only let us be sure to do our own thinking with a fidelity that learns wisdom from all sources, even from those who find fault with our motives and our methods.

PROF. MAX MÜLLER, as quoted in "Collectanea" of this number of THE RECORDER, affirms that not until the first waves of Buddhism touched its borders—217 B. C.—did China come into contact with India and the rest of the world. It is undoubtedly true that a degree of obscurity attends a question of this kind; and yet, there are a number of fairly established data that would seem to controvert the assertion of even so learned an orientalist as the author of "Science of Language," "Anthropological Religion," "Biographies of Words," &c. Various implements and arts which have existed from the earliest historic times, are common to the countries of great antiquity: to imagine that all these are so natural and easy that each nation might have separately fallen upon them, is hardly a scientific or satisfactory conclusion. It is more consistent with reason and Revelation to suppose that they, for the most part, were invented only once, before the separation of the early tribes on the plains of Western Asia. It is probable that the Chinese acquired their first practical ideas of astronomy from the West long before the Christian era. The appearance in Sze Ma-tsin's history of the Calippic cycle—a method far in advance of anything known before in China, which was familiar to Aristotle, whose pupil, Alexander, carried his conquests as far as the Punjab, B. C. 328-325,—and the common expression, *chih ching*, or "the seven directors," referring to the sun, moon, and five planets, and applied to days, point out the Chinese as imitators of the Hindus or Bactrians; and the Hindus cer-

tainly, in their turn, borrowed from the Greeks. The art of manufacturing iron, to a great extent if not altogether, according to Chalmer's "Origin of the Chinese," was imported by a warlike race which invaded China from the West, bringing with them iron armor, war chariots and round metal coins. While it is entirely probable that the *Seres*, mentioned by Horace and other Latin writers, were not the Chinese, but another people of Asia, there appears sufficient evidence to indicate that Arrian when speaking of the Sinae, or Thina, referred to a people in the remotest part of the Asiatic continent, "by whom were exported the raw and manufactured silks which were brought by the way of Bactria (Bokhara) westward." (*Vide* "The Chinese," by Sir John Francis Davis, vol. i, p. 18.) It is fair to suppose that if, as early as the 17th emperor of the Han dynasty, in A. D. 94, an envoy was sent from the Imperial Court to seek direct intercourse with the Western world, there must have been for long periods a commerce of ideas between the Occident and the Far East. The prophet Isaiah, who wrote 706 B. C., uses the expression, "and these from the land of Sinim." Although the early interpreters held that reference was had to the southern extremity of the known world, the weight of modern authority makes the word Sinim identical with the classical *Sinæ*, i.e., the inhabitants of the southern part of China. There is every probability that traffic was maintained on the frontier of China between the Sinæ and the Scythians, very much the same as we see followed to the present day by the Chinese and Russians at Kiachta.

It has been asserted that the Shoo King is for the most part a history of patriarchal men presented in Chinese garb. If this theory is correct, we have the interesting

fact that the gods and ancestors of the Chinese lived in the Kingdom of Nimrod, or, perhaps, at a time previous to the confusion of tongues, and may therefore be identical with prominent characters in our Bible history.

THE cry sometimes heard from the good people at home, "Show us converts," is apt to be a misleading one. The history of "The Lone Star Mission" among the Telugus is an illustration of this. For a number of years the results were so small that a demand arose for the abandonment of the Mission. Yet, two years ago, there were more than 10,000 natives baptized, and the number of converts is now over 70,000, which means a Christian community of several hundred thousand people. For nearly ten years, in Fookien province, the work went on without a single convert: to-day the success in that part of the field is pronounced and conspicuous.

THE question has been asked: "Can we hope to conquer the heathenism of our own time with missionaries of inferior qualifications?" If we compare the work now before us in the Far East with the conditions that confronted the first teachers of Christianity, it will be found, in some respects at least, that the more difficult task is encountered in this day. As to culture and intellectual grasp, the people of China, India and Japan are not inferior to the Romans, while in conceit and fixedness of social and civil institutions, they are more than a match for the imperial race of ancient Europe. Moreover, the Apostolic missionaries labored, for the most part, in a climate similar to that in which they were born; and they knew comparatively little of "the oppositions of science falsely so called," and absolutely nothing of the reprehensible features of a commerce popularly accepted among the heathen as a part of the Christian

civilization. The missionaries of the present day, as a class, possess intellectual and literary qualifications at least equal to men of the other learned professions; and if we speak only of acquired ability received through the instruction of the schools, it is fair to say that they have the needed gifts and qualifications. But there remains a still more important consideration. Nothing can take the place of what may be called a spiritual or divine equipment for service. There is a tendency among Christian scholars to eliminate the supernatural from Christianity, and foreign missionaries are largely influenced by this tendency. As one candid writer puts it: "In the doctrine of inspiration, in the doctrine of miracle, in the doctrine of prayer, in the doctrine of prophecy, in the doctrine of regeneration, and in the doctrine of resurrection, how, more and more, in the teaching of the learned, is the divine element minimized, and these transactions reduced to natural processes." If it should come to pass that the doctrine of the supernatural shall cease, or to a very great extent shall fall into discredit, among the more learned Christian workers in heathen lands, it will surely find a home among the single-hearted ones who "will make bold to pray for rain in time of drought, to pray for healing in time of sickness, and to pray for regeneration in time of ruin." We are persuaded that the faith element in missions needs a higher stimulus, in the direction of reliance on a simple Gospel and the assurance that the divine phenomena of our holy religion are at once most rational and most necessary in a God-instituted scheme of salvation for the human race.

THE Bishop of Exeter, on the occasion of his recent visit to Japan, wrote a letter to the English public giving his impressions on the subject of Christianity in the Island

Empire. He conveys the idea that it is not the forces of Shintoism and Buddhism which most of all will have to be combatted, but rather scepticism and agnosticism. The history of the advance of Christianity and Western civilization in Japan is entirely unique, and we have no precedent by which to judge of the probable outcome of a nation precipitately adopting not only a new *regime*, but also showing decided tendencies to take with the Christian religion whatever antagonizes it in the name of scientific criticism. We may expect that, under the guiding hand of Providence, some new element of human progress will be evolved, or at least a new emphasis will be given to some old truth that the nations will more than ever need to learn.

MUCH has been said of the educational system adopted from European models by the Japanese Government. It now appears that there has been a very imperfect development from the original generous plans. The Imperial policy looks to the increase and better equipment of the army and navy; 50,000 young men are kept under arms; over one-fourth of the total revenue is expended on forts, torpedo boats, steel warships and army munitions. This passion for soldiering must seriously interfere with such a fostering of the educational idea as would bring forth widely beneficent results in the life of the nation. The school work in Japan, as carried on by the representatives of an aggressive Christianity, does not wholly meet the expectations entertained for it some years ago. A local journal, called *Missionary Tidings*, recently published very suggestive school statistics. Though confessedly incomplete, they are probably correct as far as they go. They report forty-five mission schools, employing 160 foreign teachers and 287 natives. The pupils enrolled number 4274. In sixteen

out of these forty-five mission schools, the Bible is not a required study. The number of students converted last year is given as 270, and the number up to date for the present year is 166. The value of school grounds and buildings is given as \$545,150, which large sum represents scarcely more than one-third of the money invested annually in this work of education. These mission schools are passing through a critical contest. Possessed by the "national" spirit, and in their desire for independence, the Japanese Christians are demanding that the name "Christian" be dropped from the schools, and that the Bible shall be excluded from the course of study, in order to more effectively invite the popular interest. In one instance the Board of Trustees voted that the Bible should no longer have a place in the prescribed studies, whereupon the missionary teachers very properly resigned. Many thousands of dollars of missionary money are being expended in Japan in secular education, and the outcome, so far, is not altogether reassuring.

In a brilliant review of James Gilmour's book, "Among the Mongols," which appeared in the *Spectator* some years ago, occurs the following: "As for danger, he had made up his mind not to carry arms, not to be angry with a heathen happen what might, and—though he does not mention this—not to be afraid of anything whatever, neither dogs, nor thieves, nor hunger, nor the climate; and he kept these three resolutions." The Apostle of Mongolia was indeed a brave man; but there was much more than mere courage in his attitude toward the degraded men and the trying conditions about him for so large a part of his life. The resolve not to be angry with a heathen, no matter how great the provocation, bespeaks a philosophic and Christian temper which is above all praise.

Missionary News.

—Rev. Geo. S. Mason writes about his late experience in Che-kiang province:—

"I returned from my last preaching tour greatly encouraged by the work done by the native preachers, and by the generally receptive attitude of the people. There is no particular eagerness for the Gospel, but there is less apparent aversion to the missionary than formerly. I had with me the pastor of the city Church and a graduate from the Biblical School occupying one of the city preaching-rooms. I allowed them to have chief voice in the selection of the towns we should visit, the preaching-places in the towns, the hours of speaking, and the lines of argument to be pursued. The plan worked admirably. It developed independence on the part of the natives; it fostered fraternal feeling between all concerned. At times the preaching of the men was simply magnificent. I was impressed more deeply than ever before with the fact that the time is coming when the Chinamen will be able to take the work into their own hands, and only need the missionary for guidance."

—The new foreign-built portion of Ichang is being fast occupied; and most of the missionaries are in their new houses.

—Rev. W. S. Moule, of the Ningpo Training College, C. M. S., has been spending a part of the college vacation moving about in the hill district with his magic-lantern. Writing to friends at home, he says: "For prudence' sake" (the weather was very hot) "I keep indoors all day till five p.m. or so, and then start for some near village for a lantern-preaching. We have always been able to gather from 200 to 400 people, and they listen quietly and well." On one occasion, at a village called Zong-

dzing, he had a large audience in the Ancestral Temple, who listened attentively for more than an hour. The next night, at a village called Stone Pass, Mr. Moule was received most warmly, and had a large audience.

—Rev. E. C. Nickalls, of the English Baptist Mission, thinks the people in the Yellow River region have lost all faith in the integrity and capacity of their officials.

—Rev. J. B. Graham in *The Missionary*, illustrates the value of the printed page as an evangelizing agency. He says: "A couple of months ago a man came into the guest room to call on us. He was from a city some fifty miles to the north of Tsing-kiang-pu. He had never seen foreigners before, but on talking with him I found that he had read some of the Old Testament, in fact knew the whole story of Genesis by heart, and when telling one about it he became so interested that he could hardly stop. Knowing the history of the Fall was an excellent foundation for preaching the Gospel of the 'rising again' to him. He had never heard of the New Testament, and we told him about it; he immediately proposed to buy it, which he did, along with several Catechisms which contain a very clear exposition of the great points of the Plan of Redemption. Since then six or eight men have come in here at different times from that same city, asking to buy copies of the New Testament and Catechisms; as soon as it cools off a little I wish to go up there and spend a while working up the city. One day not long ago a soldier who had been dropping into the street chapel pretty often, picked up a copy of Matthew, which was laying on the table by me and became engrossed in reading it. When he arose to leave, as I knew him, I told him

to take the book along with him and read and return it. He did so, and the next time he came as I was preaching about some fact in Christ's life he spoke up and said he had read that in the book I had lent him. I asked him some questions and found he had read intelligently the whole Gospel and could tell all of Christ's miracles and parables, etc., and he also said that most of the soldiers in his company had also read it. So the Gospel is becoming known throughout 'the guard.'

—Notwithstanding the inadequate force of workers, and despite the revival of Buddhism and the prevailing political and social agitations, the cause of Christianity is making steady progress in the empire of Japan.

—Rev. Moir Duncan, of Shensi, regrets to announce the death, from concussion of the brain, of the man hired to serve him on one of his trips in the country. The fatal accident from a fall from a mule, caused much trouble. The place was on the hills seven miles from any magistrate's office. The poor fellow died in about two hours. No one would render any assistance whatever. Mr. Duncan applied all the remedies at his command, but in vain. Narrating the incident, he proceeds to say:—"Death being declared, and the hope of making money being evident, a crowd assembled. By-and-by they insisted on my leaving. To remonstrate was useless, and I shut my door and bolted myself in. At early dawn I walked to the magistrate's office—no one would hire me an animal or lead the way. On arrival I urged the necessity of an inquest, and the urgency of the case. Till 4 p. m. one excuse after another was urged as reason for putting me off, and all sorts of promises advanced. I was firm, and demanded to see the old official. At last he awoke to the seriousness of the situation, and sent orders for a

deputy, &c., to proceed at once. I returned to the inn, and found an enormous crowd waiting." The situation was perilous for a time, but the final appearance of the magistrate and his decision in the case, afforded long-sought relief.

—There is one Indian missionary who has "never been thoroughly well all his life, and yet has preached for fifty years." On one of his visits to England, he suffered from sunstroke.

—Dr. J. E. Clough thus relates a phase of his early experience as a missionary among the Telugus:—"I added a few texts each day, and soon had a purely *textual* sermon half an hour long. After a while I noticed that the people who saw me would put their fingers in their ears and run away. My escort said, 'They believe you are sent from God, and fear that if they hear you and do not obey, some calamity worse than the cholera will come upon them, and so they are determined not to hear you.' A Hindoo priest, of much influence at one place, for many days closed his door in anger against me. Finally this man came to my house and said he had read the Gospel of Luke which I had given him, and had come to the conclusion there was nothing in idolatry and gave up his idols, which he brought with him, and asked for the whole Bible. A few weeks later he was baptized, and till his death was an efficient colporteur. During a year and three months at that place, perhaps twenty were converted and received by the Church."

—Thousands of converts in India who openly confess their faith in Christ, are not returned in tables of missionary statistics because they have not received baptism.

—The South China Mission of the American Board, heretofore called the Hongkong Mission, has transferred its centre to Canton.

—During the great revival conducted by Mr. Mills in San Fran-

cisco, the Chinese residing there were not forgotten. On a Saturday afternoon, the evangelist preached in the Chinese Presbyterian Church to an audience of 1200 Chinese. Drs. Masters and Condit, the Rev. Ng Poon-chew and other missionaries, participated in the service. A powerful impression was made. Many Chinese testified that they had found Christ, and 149 of them signed the cards, expressing a desire to begin a Christian life. It must mark the beginning of a new era in "China-town," and shows that the Holy Spirit honors the use among these people of the same methods used among Americans.

—With great difficulty, and only after years of prayer, missionaries of the C. I. M. managed to secure a house in Shuen-king, Sz-chuen province. In a few days opposition was aroused, and they were told to leave the city: this they refused to do. As a next resource, the people took the roof off their house, and they were obliged to sit through heavy rains, with mackintoshes and umbrellas, being quite determined not to yield. Next they were boycotted, and finally, though they strenuously resisted, they were dragged out of the city—dragged out by their hair and bundled into a boat, suffering much insult and indignity. Rev. Mr. Horsburgh, writing of the incident, remarks: "It looks like a great big victory for Satan, but the ways of the Lord are right. God will conquer in the end. The fight is very keen. Those of us who have never experienced it cannot tell what it means to be thus defeated after years of prayer and work, just when the victory seemed secure. We all felt that this, along with all the rest that we heard, was a call to us to wait much on God, and to seek from Him the power we need for such a work. 'Our hope is in God.' He is not defeated."

PRESIDENT CLARK'S ITINERARY.

Rev. Francis E. Clark, D.D., originator of the Young Peoples' Society of Christian Endeavor, is now on a tour compassing the world in the interests of Christian Endeavor. He sailed from San Francisco Aug. 19 and plans to be at the places named below at the given dates:—

Honolulu,	Aug. 26. Sidney,	Sept. 14.
Brisbane,	Oct. 15. Kobe,	Nov. 8.
Shanghai,	Dec. 2. Hongkong,	Dec. 25.
Singapore,	Dec. 30. Colombo,	Jan. 7.
Madura,	Jan. 9. Calcutta,	Jan. 27.
Bombay,	Feb. 7. Cairo,	Feb. 22.
Jaffa,	Feb. 26. Beirut,	Mar. 3.
Messina,	Mar. 9. Constantinople,	Apr. 10.
Athens,	Apr. 22. Rome,	May 2.
Sansebastian	May 23. London,	June 3.
Auckland,	Sept. 9.	1893.

THE WORK IN MANCHURIA.

The statement has been repeatedly made in public speeches and in print that Manchuria is beyond the reach of missionary agencies, or is "without a single mission station." As private corrections have been unavailing to stop that mistake, I write you a few facts which should once and for all put an end to this error.

In Manchuria there are 17 foreign missionaries, 19 congregations, 43 out-stations, 57 native preachers, 12 colporteurs. On 31st Oct., 1891, there were 2037 members. Last year there were baptized 490* persons. This year's statistics are not formulated, but the baptisms cannot be less than last year's.

The missionaries are all Presbyterians, all university men, and all carefully selected partly by the United Presbyterian Church of Scotland and partly by the Irish Presbyterian Church.

In most of the large cities we have stations, and in most of the others we are taking steps to start them; in all the Gospel has been frequently preached; and I am not aware of the existence of any considerable village even where the Gospel has not been proclaimed and

* Including only a period of seven months of the Irish Presbyterian stations.

books offered for sale by means of the admirably conducted colportage system of Manchuria, where every colporteur is an itinerant evangelist. Our congregations begin at the port of Newchwang and extend northward to the neighbourhood of the Songari. Tsi-tsi is a province without population to speak of.

The native preachers are men of a fair amount of learning and constantly trained in Christian truth. They are set apart only after they have proved their fitness for the responsible work they have to do. There are men in the hospital whom we expect to utilize their many opportunities of preaching; and we count on at least a thousand of our members to be preachers of the Gospel to their acquaintances. We look to these and not to the foreigner for the evangelization of the country. If the native Church does in the future what it has been doing in the past there is no reason why every inhabitant of Manchuria should not in the next twenty or thirty years have an opportunity of *understanding* the Gospel.

We have hitherto been free from the unseemly divisions which the introduction of different societies into the same field inevitably produces; and which instead of furthering retard by the scandal of unavoidable difference the progress of the Gospel. The mission here is one and the Church is one. There are two foreign Churches engaged in the work; and they who have already accomplished far the hardest part of the work are both able and willing to provide whatever help is required from foreign Churches. If every country is as well provided for as Manchuria, it is time for the Churches to hold their hands as far as numbers of men are concerned and send forth a few able to train the natives to become abler ministers of the word of God. It is surely not needful to add in the pages of

THE RECORDER that you can largely increase the number of foreign agents without adding an iota of efficiency to the work.—*Rev. John Ross.*

THE PRESBYTERY OF SHANGHAI.

The Presbytery of Shanghai met at the South Gate chapel on the 14th of October. It was attended by eight ministers and four elders, representing 3 Churches at Shanghai and one at Soochow. Among the important items of business transacted we note the following: A committee of five was appointed to meet with a similar committee of Ningpo Presbytery and perfect arrangements for a theological school for Central China. These committees have since met, and arrangements have been made to open the school at Ningpo early next year. After three months the students are to receive further instruction at Shanghai. In this work the Southern Presbyterian Church has been invited to co-operate.

Important action was taken regarding the use of tobacco and wine. No licentiate or student for the ministry is to receive aid or employment who indulges in the use of either wine or tobacco, and hereafter none are to be licensed or ordained who do not promise abstinence. It is worthy of mention that this action was warmly advocated by one of our Chinese pastors and supported also by a native elder. Those only who know how intimately are the use of tobacco and wine associated with Chinese customs regarding polite treatment of guests, can appreciate the moral courage required in this course by our native brethren.

Another important step was the appointment of a Home Missionary Committee to supervise and assist in the work of evangelization; to secure collections from the Churches for Home Mission work

and ministerial education; to urge increased contributions to the Lord's treasury; to exhort to more faithful attendance upon all the meetings of the Church, and to urge the propriety of abstinence from the use of tobacco and all intoxicants.

The statistical report shows a total of 244 communicants in our four Churches—an increase of 19 during the year. Our ministers number fourteen, of whom four are Chinese. There are also four licen-

tates and four theological students. The Sunday-school membership was 571. The total enrollment of scholars in our three boarding schools was 52 boys and 31 girls; day-schools, 490 boys and 138 girls—a total of 711 enrolled during the year in all our schools—628 of whom were at Shanghai and out-stations. The Churches raised \$219.99 Mex. for Home Mission work and \$518.17 for congregational and other expenses—a total of \$738.16 Mex.

Diary of Events in the Far East.

October, 1892.

19th.—The commission which was appointed to enquire into, and settle, the claims arising out of last year's riot at Ichang, has come to an abrupt end, without anything being done.

—The *Peking Gazette* contains the following appointments. All three officials named are members of the Tsung-li Yamén :—

Hsü Yung-i to be Senior Vice-President of the Board of Civil Office.

Liao Shou-héng to be Junior Vice-President of the same Board.

Chung Yin-huan to be Senior Vice-President of the Board of Revenue.

November, 1892.

—The repairs to the Nanking city walls have been completed and thirteen new watch-towers have been added to improve the aspect of the city. The Viceroy was to inspect the work on the 6th instant, beginning from the South Gate.

Owing to the vastness of the city, which is 90 li in circumference, the task of keeping out miscreants and bad characters is not an easy one, so in order to increase the efficiency of the present staff, a couple of detachments of the Viceroy's troops will be assigned this duty to help the existing forces.

1st.—Arrival of Mr. Rockhill, the Tibetan traveller. He has had a most successful journey in Tibet, having covered about 3000 miles, of which not 500 have been previously explored by a European. He was stopped about 150 miles east of Tashilumbo by want of food, the lamas only allowing him to receive supplies day by day on condition of his returning to China. He was treated everywhere with great civility, the local officials regretting that they were obliged to act as they did under orders from Lhasa.

9th.—Steamer *Hangchow* collided with steamer *Feima*, and the latter was sunk on the Woosung Bar. No lives lost.

—An order has been received by the Shanghai City Magistrate to close up the small pawnshops within his jurisdiction. The Mixed Court Magistrate and the official of the French Mixed Court are also requested to see to the closing of these shops in their districts.

10th.—H. E. Fu-k'un, an Imperial clansman who has filled a large number of high posts at Peking, and is a Minister of the Tsung-li Yamén, has been appointed a Senior Grand Secretary and ordered to take charge of the Board of Revenue.

—Since the commencement of autumn there has been a great scarcity of rain in Kuangtung, a state of things which has rendered cultivation exceedingly difficult. The consequence has been, that

there have been many disputes between farmers arising out of their anxiety, each to monopolise what little water there is to irrigate the fields. The inhabitants of two villages in the Panyu Hsien came to serious conflict on this

score, and each side attacked the other with fire arms. The district authorities, however, have appealed to the provincial magnates for troops to go to the scene of the disturbance to suppress the clan fight.

Missionary Journal.

MARRIAGES.

At the Cathedral, Shanghai, on 26th Oct., by the Rev. H. C. Hodges, M.A., Mr. A. DUFFY, to Miss S. J. STEDMAN, both of C. I. Mission.

At the Cathedral, Shanghai, on 28th Oct., by the Rev. H. C. Hodges, M.A., Mr. H. N. LACHLAN, M.A., to Miss K. B. MACKINTOSH, both of C. I. Mission.

At the Cathedral, Shanghai, on 31st Oct., by Rev. H. C. Hodges, M.A., Mr. T. W. M. GOODALL, to Miss E. M. JOHNSON, both of C. I. Mission.

At the Cathedral, Shanghai, on 22nd Nov., by Rev. H. C. Hodges, M.A., Mr. JAMES ROWE, Wesleyan Mission, Hankow, to Miss CLARA E. WILLIAMS.

At the Cathedral, Shanghai, on November 26th, by the Rev. H. C. Hodges, M.A., WILLIAM PIRIE, L.R.C.P. & S., Edin., &c., to JANIE HOOD, daughter of C. Haitly Burn, Esq., Arbroath, Scotland.

At the Cathedral, Shanghai, on November 26th, by the Rev. H. C. Hodges, M.A., the Rev. WILLIAM DEAN, Church of Scotland Mission, Ichang to WILHELMINA, daughter of Henry Scott, Esq., Midgehope, Ettrick, Scotland.

BIRTHS.

At Pagoda Anchorage, 8th Sept., the wife of the Rev. G. H. HUBBARD, of a son (NORMAN SQUIRES.)

At Chinkiang, on Thursday, 3rd Nov., the wife of Rev. W. J. HUNNEX, S.B.M., of a son (ANTOINE ALFRED).

At Chou-ping, Shantung, 5th Nov., the wife of the Rev. E. C. NICKALLS, of a son.

At Hankow, on the 23rd November, 1892, the wife of the Rev. H. SOWERBY, of a daughter.

DEATH.

At Chinkiang, 14th Nov., CARL F., son of the Rev. C. F. and L. K. Kupfer, aged 8 months.

ARRIVALS.

At Shanghai, on 29th Oct., Mr. and Mrs. BAGNALL (returned); Misses M. A. Emslie, FANNY LLOYD, E. M. BAILLIE,

C. ANGVIK, B. MULLER, H. M. BLOMBERG, A. ERICKSON and A. HULLANDER, for China Inland Mission.

At Shanghai, on 5th Nov., Messrs. H. C. BURROWS, T. J. HOLLANDER and THOMAS URRY, for C. I. M.; Rev. MARK B. GRIER, for Am. Presbyterian Mission (South), Tsing-kiang-pu; Rev. and Mrs. E. N. FLETCHER, for Baptist Mission Union, Huchau, and Rev. and Mrs. E. E. AIKEN, Am. Board (returned), Tientsin.

At Shanghai, 12th Nov., Mr. and Mrs. DYER, B. and F. B. S. (returned); Mr. and Mrs. JAS. WARE and family (returned), for Foreign Christian Mission, accompanied by Miss GATRELL.

At Shanghai, 21st Nov., Mrs. S. R. HODGE and child (returned); Miss M. A. PARKES and Miss CLARA E. WILLIAMS, for Wesleyan Mission, Hankow.

At Shanghai, 25th Nov., Rev. Mr. and Mrs. STEVENS and family, for Union Church, Shanghai.

At Shanghai, on 26th Nov., Misses JANIE H. BURN and MINA S. SCOTT, for Church of Scotland Mission, Ichang.

At Shanghai, on 29th Nov., Miss L. COFF, for Women's Union Mission, Shanghai.

At Canton, to join the Am. Presbyterian Mission.—24th Oct., Miss E. M. BUTLER (returning); Miss RUTH C. BLISS, M. D. and Miss GERTRUDE THWING; also Mrs. E. P. THWING, who is doing mission work at her own charges. (Dr. E. P. THWING arrived a little later.) 26th Oct., D. A. BEATTIE, M. D. and wife. 2nd Nov., Rev. E. W. THWING and wife and Rev. P. W. MCCLINTOCK and wife (who are en route for Hainan.)

DEPARTURES.

On 19th Nov., Mr. and Mrs. C. POLHILL-TURNER and two children; Mrs. HEAL and three children and Miss JONES, for England.

VISITING.

Rev. J. B. GOUGH PIDGE, D.D., of the Baptist Church, Philadelphia, U. S., spent a few days in Shanghai on his way from Japan to Hongkong, India, Holy Land and thence home.

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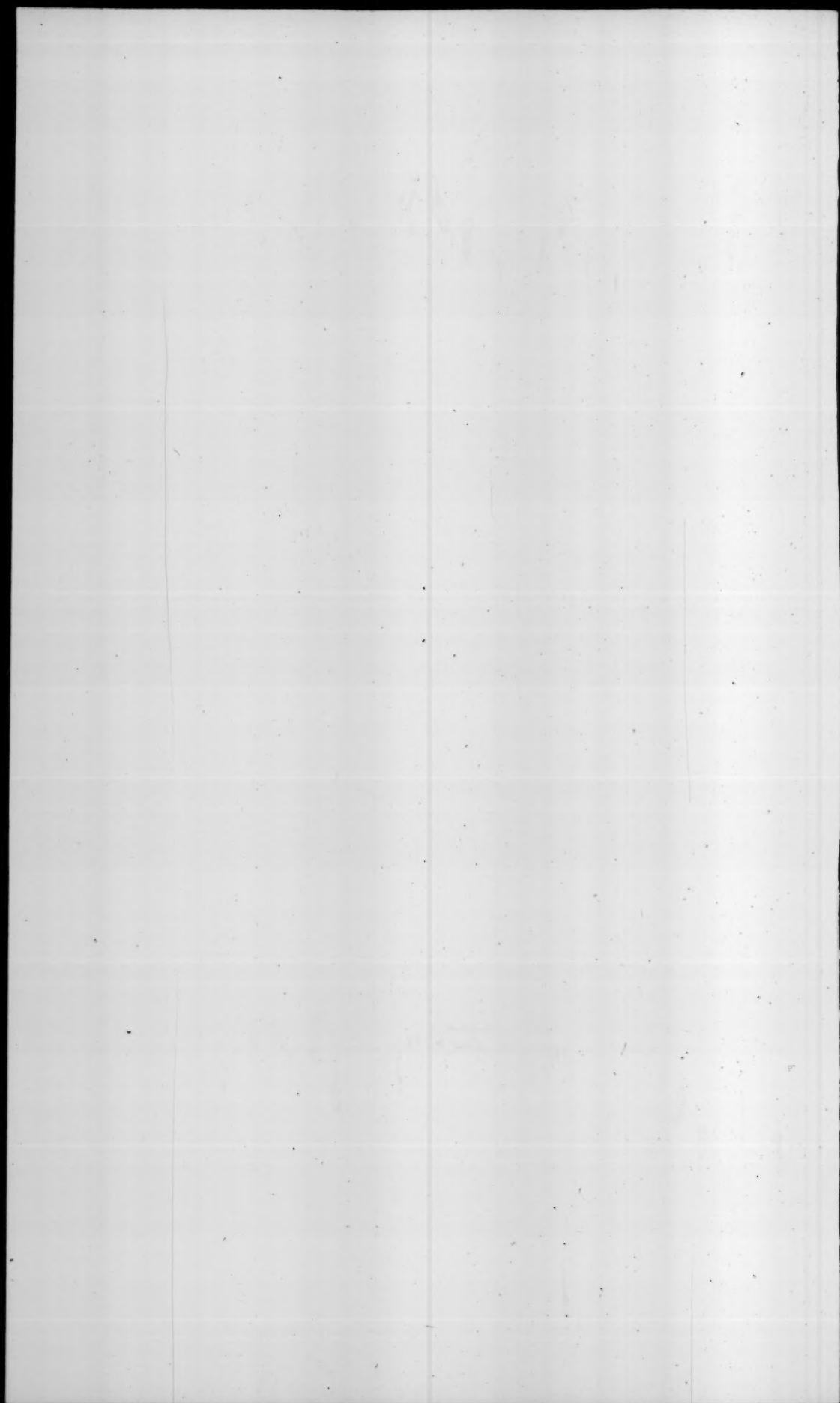
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